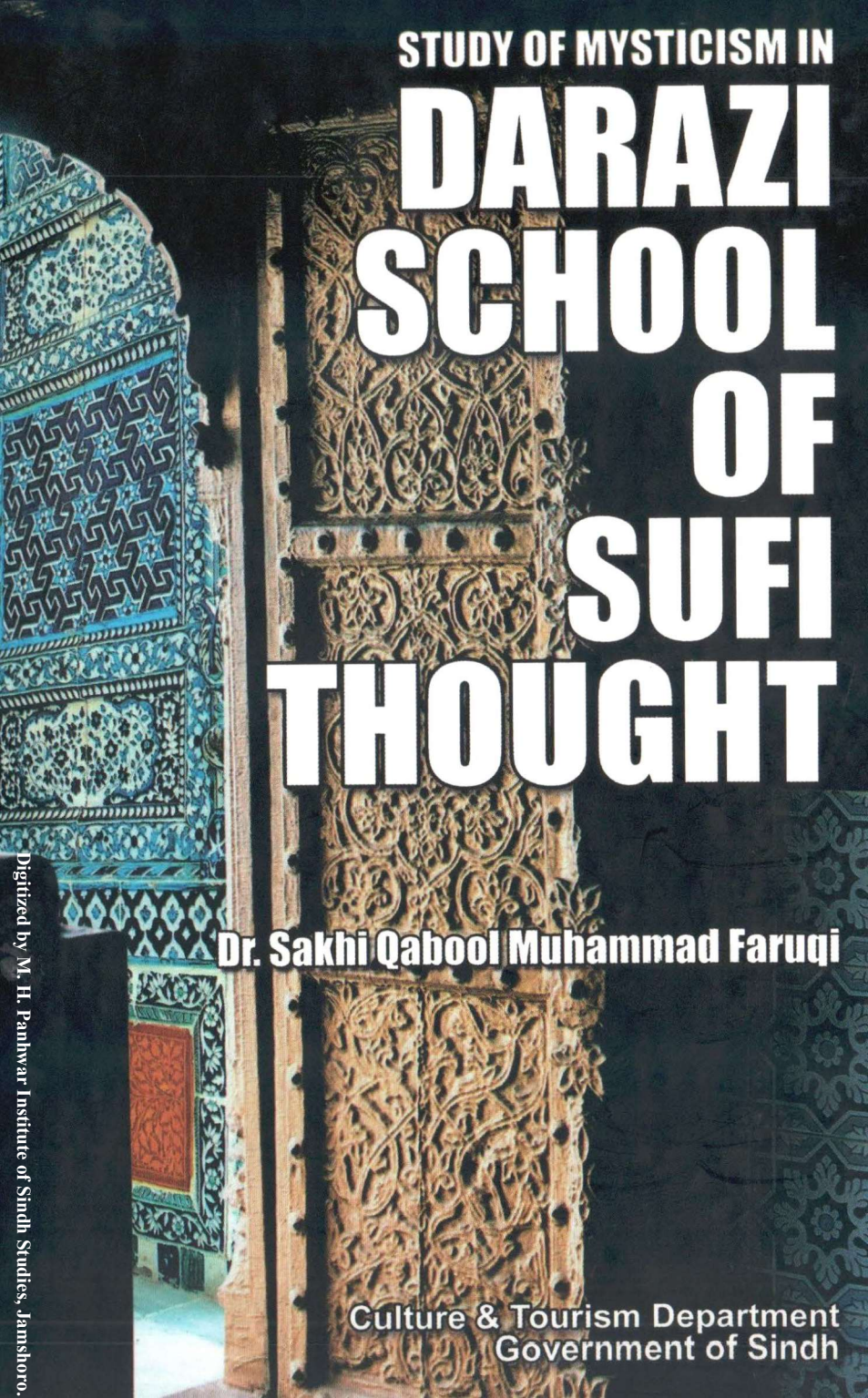

STUDY OF MYSTICISM IN

DARAZI SCHOOL OF SUFI THOUGHT

Dr. Sakhi Qabool Muhammad Faruqi

Culture & Tourism Department
Government of Sindh

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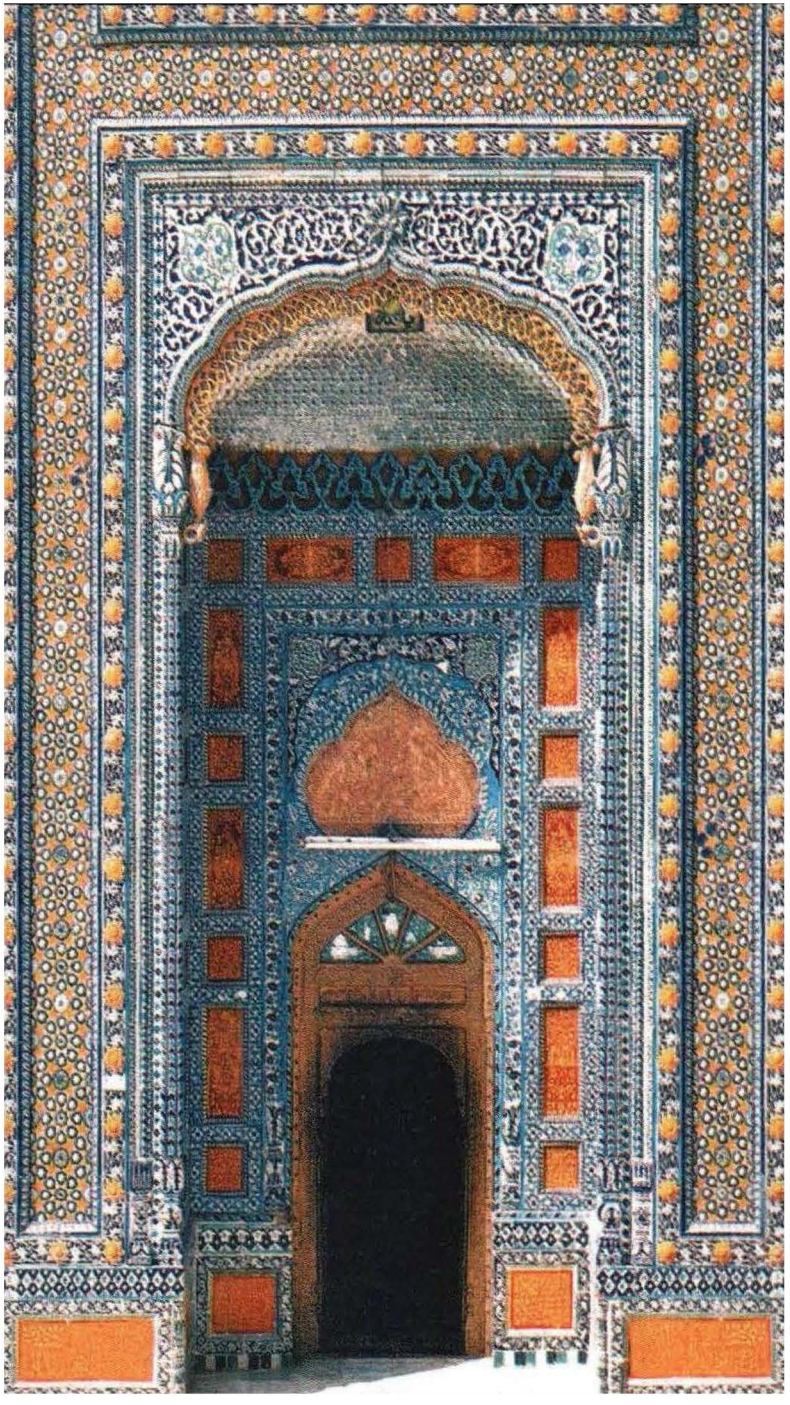

STUDY OF MYSTICISM IN DARAZI SCHOOL OF SUFI THOUGHT

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DARAZI SCHOOL OF SUFI THOUGHT

Mysticism and the Life &
Teachings of a Mystic

Dr. Sakhi Qabool Muhammad Faruqi

Culture & Tourism Department
Government of Sindh

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STUDY OF MYSTICISM IN DARAZI SCHOOL OF SUFI THOUGHT

By

Dr. Sakhi Qabool Muhammad Faruqi

First Edition: 2002
Second Edition: 2009
Copies: 1000

Published by: Shams Jafrani
Secretary
Culture & Tourism Department
Government of Sindh, Karachi

Printed by: Sindhica Academy, Karachi
Phone: 021-32737290

Digitized by **M. H. Panhwar Institute of Sindh Studies, Jamshoro.**

Price: Rs. 400/=

Can be had from
Culture & Tourism Book Shop
Opposite: MPA Hostile
Sir Ghulam Hussain Hidayatullah Road,
Karachi-74400
Phone: 021-9206073

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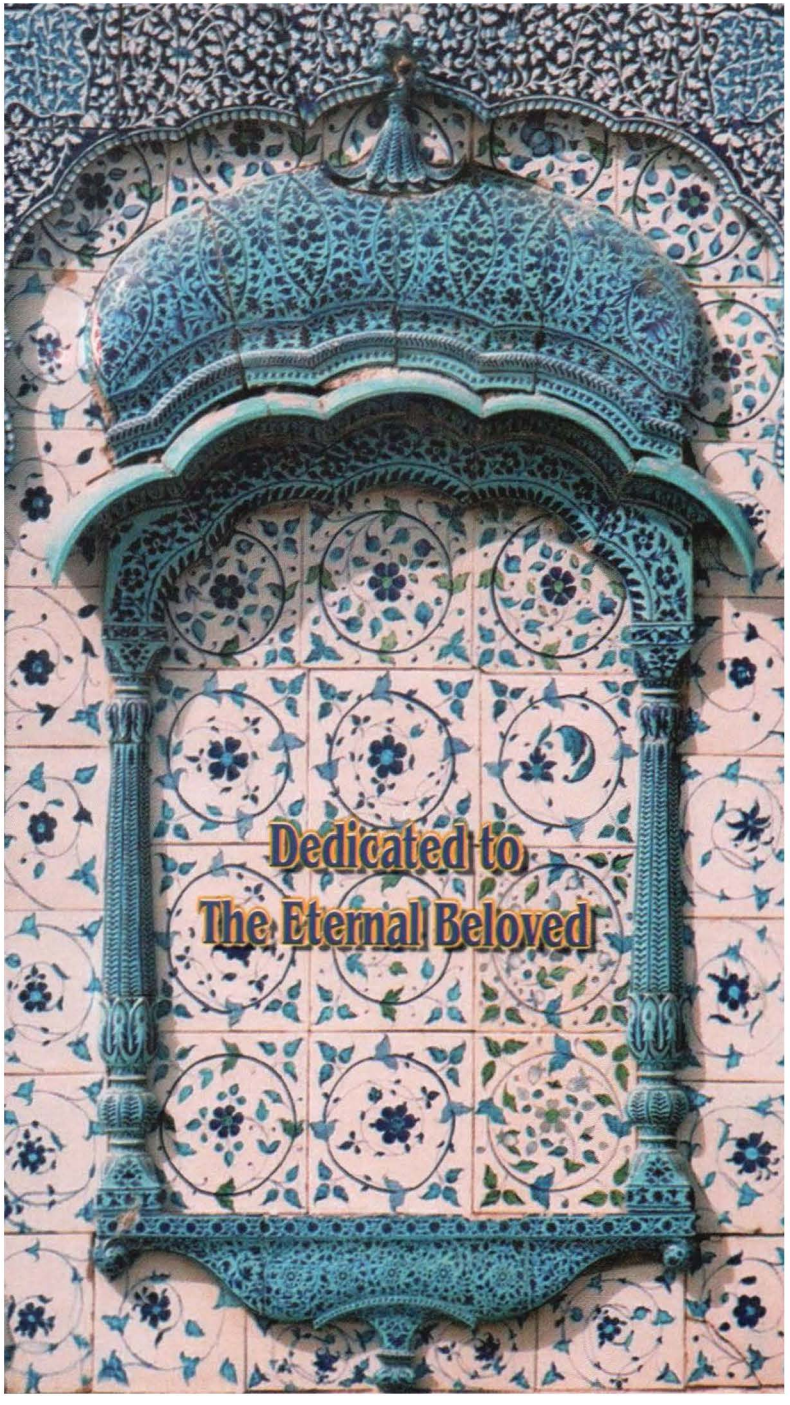
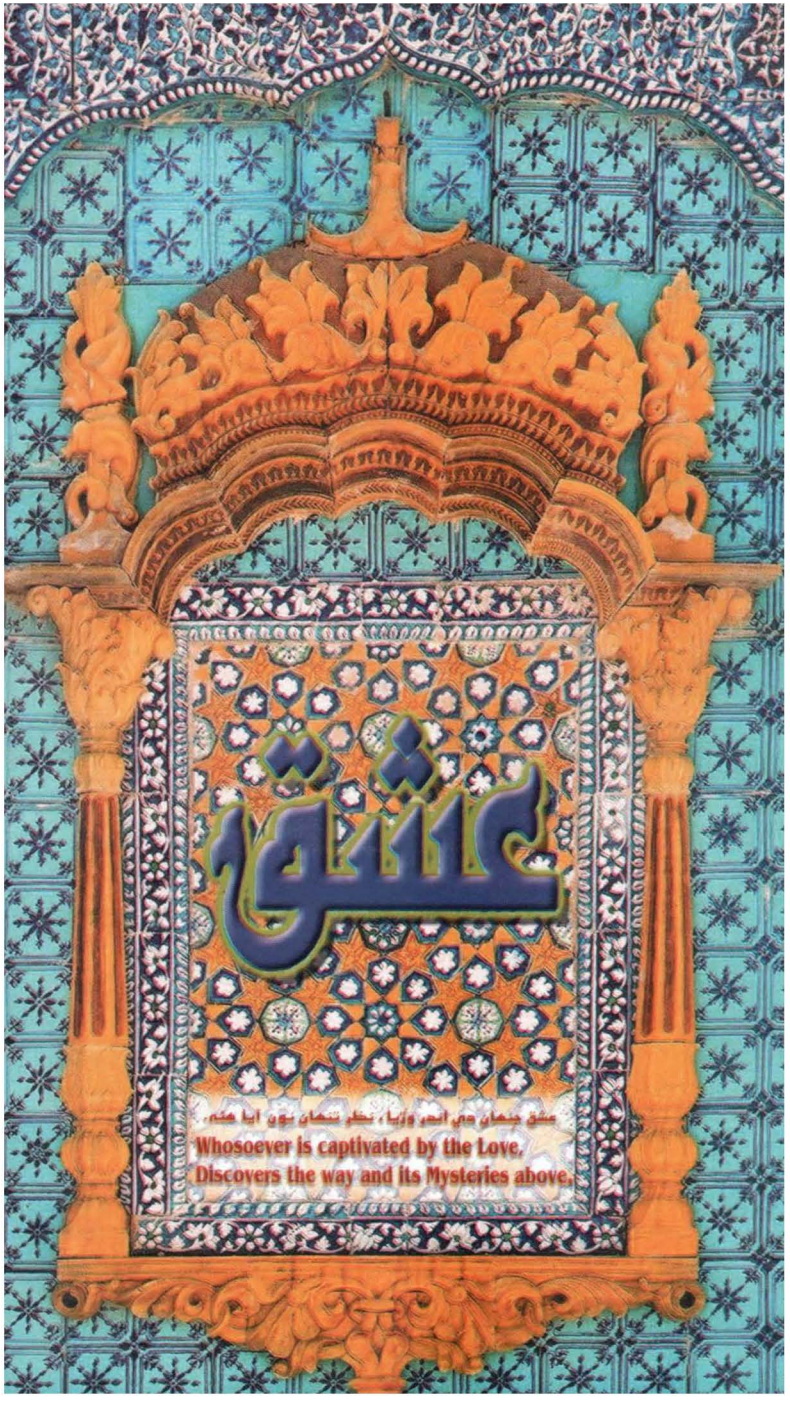

Dedicated to
The Eternal Beloved


عشق
عشق جنهان هي انهن وڙيا، تنهن تنهان ٻون ايا هٿ.
Whosoever is captivated by the Love,
Discovers the way and its Mysteries above.

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PUBLISHER'S NOTE

Today humanity is facing crisis – a deadly crisis. Its worst form has surfaced in the shape of extremism and terrorism. This is the price that humanity is paying for the neglect and ignorance it has shown from the basic tenets: Peace, Patience, Tolerance, Equality, and Brotherhood.

In these crucial times, people need to re-learn the lesson forgotten and return back to normalcy through the basic teachings of love and peace; brotherhood and fraternity; tolerance and respect for each other's rights.

That can only be achieved through the purification of one's inner self from filth and beautify it with a variety of noble and praiseworthy traits. The process consists of repentance from sins, eradication of duplicity and a resolve to live a life of virtue and wisdom. This will result into doing away with war-mongering and pave the way for peace, progress and prosperity.

Sindh is rightly said to be the land of Sufis - those who purified their inner self. They emphasized on purification of an individual's inner self from bigotry and evil so as to revolutionize a person from within to attain sublime objective of a free and just society. These sufi saints spread the message of love for all and hatred against none.

Dr. Sakhi Qabool Muhammad Faruqi, Sajjadah Nasheen Dargah Daraza Shareef, has done a commendable job by writing his doctoral thesis on Study of Mysticism in Darazi School of Thought. He has studied mysticism from the perspective of the teachings of great sufi saint of Sindh Hazrat Sachal Sarmast (Rahmatullah Alaihe). Dr. Faruqi has revitalized the features of Darazi School of Thought and has tried to remind the lesson lost in the worldliness and that is need of the hour.

The thesis work was published in the form of a book in 2003 but its distribution was limited to a few educational

institutions, libraries and individuals only and could not reach general public. Therefore, in order to make the book accessible to general public and in view of the importance of subject matter in the present day scenario of war and terror, Culture Department, Government of Sindh under the guidance of Ms. Sassui Palijo, Minister for Culture & Tourism, thought it befitting to publish the work of Dr. Faruqi Study of Mysticism in Darazi School of Thought, on the auspicious occasion of 188th Urs Shareef of Hazrart Sacahal Sarmast (R.A).

I am sure readers and researchers, not only at national level but also at international levels, will definitely benefit a lot from this publication.

Karachi
30th August, 09

SHAMS JAFRANI
Secretary Culture & Tourism
Government of Sindh

Preface to Second Edition

At the present time understanding of the Sufi doctrine and life of a Sufi Saint and familiarizing oneself with it has become very essential. There are many books written by western scholars intending to introduce the Sufi doctrine and way of life. But book in your hand may be little bit different, because it is based on many years research and personal experience.

Sufism in simple term is a knowledge of God, His universe and His relation with the mankind. The spread of this knowledge means awareness of soul, discipline of body and a peace society in harmony with love of God.

Today's global situation of hatred and violence only can be changed by the Sufi message of love and universal brotherhood beside re-union with the Divine that is first aim of a Sufi and they always aimed at.

Today a man is totally depressed and deprived of everything and it is a great misfortune of us that the majority of current spiritual leadership is anything but spiritual. They have gone misled themselves instead of guiding others. So let's promise today to re-build a new era and a new global society in which love and peace may reign beyond ethnical and racial borders.

I am grateful to Prof. Muhammad Yousif Shaikh, Principal Larkana Cadet Collage for his all time guidance and supervision. I greatly acknowledge Mr. Shams Jafrani Secretary Culture and Mr. Moonis Ayaz a Director General Culture for their efforts to bring this second Edition of my book "Study of Mysticism in Darazi school of thought".

Dr. Sakhi Qabool Muhammad Faruqi

FOREWORD

This work is a doctorate thesis prepared by the author, Sakhi Qabool Muhammad Faruqi, towards the requirements of the degree of Doctor of Philosophy in 'Sufism and Sindhi Literature'. In view of the standard and quality of work satisfying all preconditions, the author was conferred a Ph.D. Degree by the Shah Abdul Latif University Khairpur (Sindh, Pakistan).

The author was amply qualified to have undertaken this study mainly dealing with the Sufi Doctrine and contribution of Darazi Sufi Masters, Mainly Hafiz Abdul Wahab alias Hazrat Sachal Sarmast of the village Shah Daraza in the District Khairpur of Sindh Province in Pakistan. Dr Sakhi Qabool Muhammad is also the present Master of three hundred four years old Darazi Order of the Sufis and he is fully conscious of the fact that he holds this elevated position by the accident of hereditary succession, that it is, but formal and transistory. As a result, he has developed a deep commitment to the truly Sufi way of life. Young in age but advanced in the realm of mystic introspection, Sakhi Qabool Muhammad has already emerged as a mature 'Sufi Qabool Muhammad'. This is adequately attested by what one reads in the pages of this work which is his exposition of true teaching of Sufism in

the light of the historic tradition of great Sufis as well as the Sufistic thought reflected in their poetry and prose.

In his approach and attitude as a Sufi himself, he is more concerned to highlight 'the truth' in order to dispel ignorance, to eliminate animosities and hatreds, and to build bridges of of understandings so that tolerance, peace and love prevail.

From general study, we can sum up the issue. Of the six chapters of this work, the first three elaborate the historical prospective,--the origin and development of Sufism. The following observations are meaningful in this respect:-

Mysticism/Sufism in its initial level is a systematic way to the Eternal Truth and in its advanced stage it is reunion with the source we have come from, by way of purifying heart and soul under the guidance of an experienced spiritual instructor, who frees his student from the bondage of lust, greed and ego. The seeker thus enters into the rare bliss of eternal life. It is also established that though the sacred science of soul realization with God is centuries old but it was patronized and organized during the Islamic period. The sole credit goes to the Holy Prophet Muhammad (peace be upon him) and his companions.

The last three chapters have a direct bearing on the theme, viz., Study of Mysticism in Darazi School of Sufi

Thought'. It is postulated that the Darazi Sufi School is influenced by the Chustia Order of the Sufis. Because the majority of their masters having been designated as 'Khwajas' and composition of poetry and singing being acceptable in their circle. Having contributed a lot in various spiritual, humanitarian and literary fields, their preachers and followers became known as 'Sufi' of Darazi School of thought. Howsoever, they are bascially a branch of Qadria Order of the Sufis. It is affirmed:-

That Darazi School of Sufism has been maintaining its unique features from a long time. All the masters were well versed in the area of outer and inner knowledge. They had a belief in the process o inner detachment but they also participated in good worldly affairs. They practiced and proved by their living examples that the renunciation is always inner not outer.

In last two chapters, author has thrown ample light on the life and teachings of the renowned Sufi Poet Sachal Sarmast. In that way the author has tried to convey that how a Sufi master lives, teaches and deals with world.

It may be observed that the author has fully succeeded in doing much needed real foundational mystic work for future research work still to be carried out. With an advanced student's enthusiasm and fondness for the truth, from all available sources, he has no doubt produced

the large number of authenticated evidences and quotations.

The author has first time adduced the original genealogical record of Faruqi Family which is of great historical value. I personally congratulate the author.

DR. N. A. BALOCH
Formerly Vice Chancellor
Of the University of Sindh

Hyderabad

A FEW WORDS

First of all, let me admit to the fact that I am neither a research scholar and nor a literary giant. In my entire life I have remained in the search of truth and tried to convey to other human fellows whatever I genuinely beheld or realized. Even the present volume was not solely based to gain a degree. It was a pure intention to unfold the basics of mystic/Sufistic doctrine and practice. I never claim that this is a final one. The truths may be little bit ahead or different from the way I have offered to my readers. But if it may prove to be a single milestone for future reference, my purpose will served.

I personally feel that today's world of hatred and discard only can be replaced with the message of love and harmony, for which, besides their desire for divine reunion, the Sufis stood for. The people have lost the peace of mind and joy of heart by deviating from godhood. This humble effort, in form of a few scattered words, perhaps may restore you to the bliss of human life and the divine light. Today world is entirely surrounded by the feelings of depression and deprivation. It is also adding a great misery to our fates that the current spiritual leadership is anything but spiritual or religious. Their majority has gone

astray. It is also a great catastrophe that the innocent followers of the' Eternal Truth' have unknowingly become prey to such spiritual instructors who occupy the material wealth of their holy ancestors but not the spiritual inheritance. For such spiritual heads, the renowned Sufi Master Syed Ali bin Uthman al-Hujwiri (400-465 A. H.) in his world famous mystical treatise 'Kashf al-Mahjub', has rightly pointed out that:"Although a false spiritual front-runner is regarded by the public as powerful as a wolf, yet the real Sufis behold him as incapable as a fly."

Unlike such pseudo mystics, true men of God have always played an important role in the advancement of spiritual, social and academic values. They have always inspired people with the flute of divine ecstasy and infused a fresh spirit for a better human survival. In view of the present spiritual situation I thought it as foremost duty to bring few lines on the pieces of paper so that the people may benefit from it.

For completion of my thesis, I am hugely thankful to Prof. Abdul Hamid Sindhi, Prof. Dr. Bashir Ahmed Shaikh, Prof. Rasool Bakhsh Shaikh, Prof. A. R. Malik and many others. It will also be far from the justice if I do not mention my Ph.D. Guides, Dr. Tanveer Abassi, Dr. Abdul Majeed Memon and Dr. Ayaz Hussain Qadiri. And also my assistant Qazi Athar. No doubt main contribution goes to the door of the divinity for inspiring me to embark upon

this venture. I am very grateful to Dr. N. A. Baloch, the former Vice Chancellor of the University of Sindh and ex education minister of Sindh for writing the preface of this work.

Dr. Sakhi Qabool Muhammad Faruqi
Of Shah Daraza

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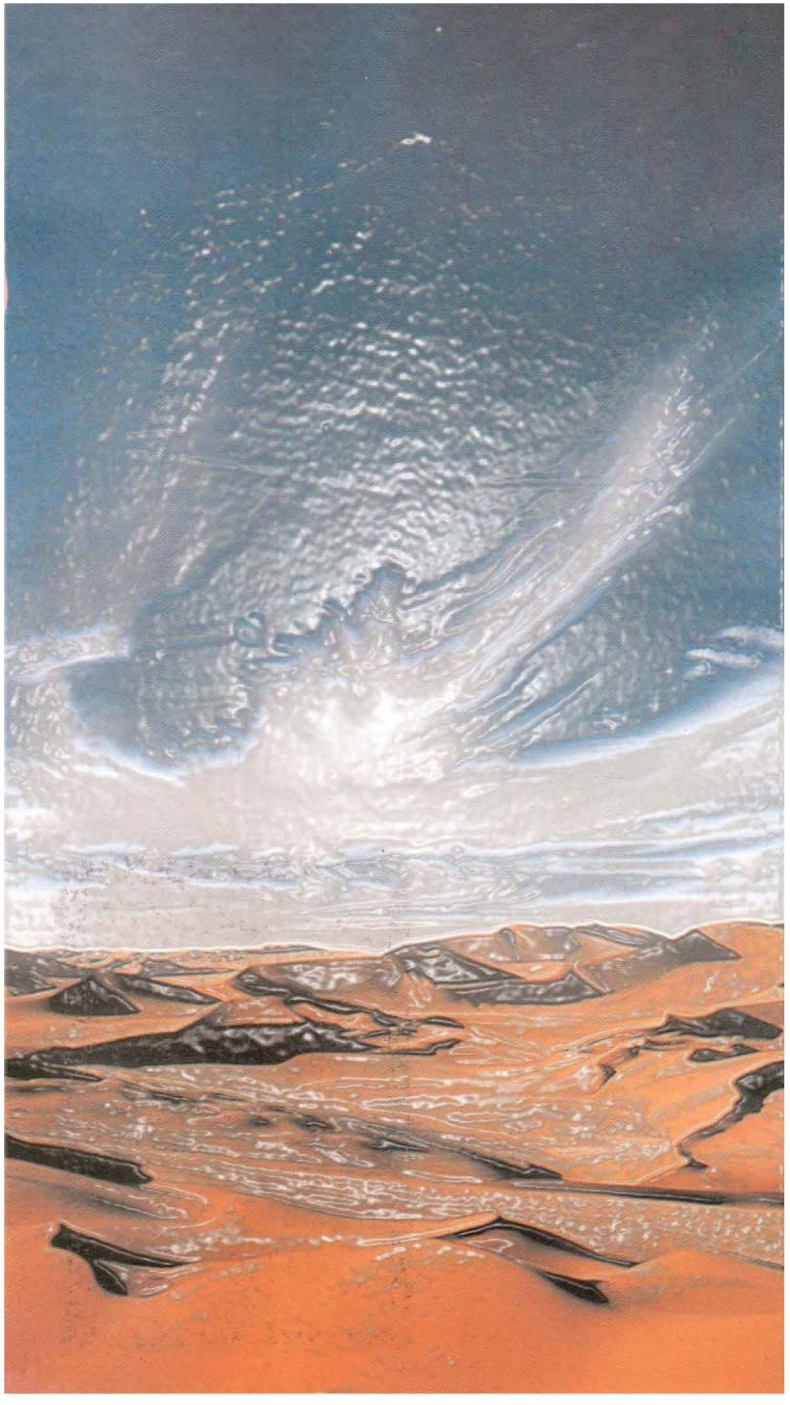
An Introduction to Mysticism



Mysticism/Sufism, in its introductory stage, is the methodical journey towards the transcendental Truth, and in its elevated spirit, it is the reunion with the source we all have come from, by way of expurgation of our selfish motivations, purification of will and enlightenment of mind. This is not feasible until the seeker is supplied with some metaphysical insight. The path to the eternal union is usually achieved by practicing some essential inner and outer disciplines, e.g., interminable invocation of the divine name, meditating on the attributes of God, Whom the mystics visualize as their 'Eternal Ideal', and according to all the major religious philosophies that One is the immortal base of the whole creation. This statement is testified by all the ancient Scriptures.

Bhagvadgita says:

"I am origin of all, everything from Me flows."[1]

The New Testament exposes:

"I and my father are one."[2]

The Holy Koran unveils:

"Indeed we are from God and unto Him we shall return."[3]

According to the seers and sages, that sublime source was the wonderful secret treasure. Under the yearning of 'Love, He wished for the self manifestation and to serve the purpose, He caused the human existence'.

From the above description, it is fully obvious that He is the only One 'Zat', which possesses 'Sifat'. He is the invisible power, but at the same time, He bestowed the most beauteous form on Adam and after seating in the secret corner of his heart, He became visible. The main reason of union between the spirit and matter, from beginning, middle and end was 'Love,' without which the divine light and human life was incomplete. The mystic poet Sachal Sarmast (1739-1827 A. D.) has beautifully portrayed the scenery in the following Persian verse:

هر کجایم جا بجایم من خدایم من خدا
تاچه شد پوشیده ام ازدرد این خاکی قبا

"Omnipresent, Omnipotent, and I am the divine,
Matters not, through love, in dust if I shine."[4]

The truth, beauty and love is the central theme of Mysticism, which directs one to the refinement of the ego, the man's only foe, and purification of the heart, the Beloved's dwelling place.

The basic aim of a mystic is to reunite his small self with the Cosmic Self. To attain this, he has to keep firm faith in the process of 'Fana', and 'Baqa'. During the journey towards the valley of union, a 'Talib' has to undergo some essential exercises. First of all he has to locate a 'Murshid-u-Kaml', who shows him the way to the eternal life. Shaikh Shahabuddin Suhrawardi (539-A.H.)

throws light on the necessity of a spiritual guide during spiritual voyage:

"The Shaikh's purpose is to cleanse, from the rust of lust and of nature, the Mureed's heart, so that in it, by attractions and inclinations, may be reflected the rays of the beauty of unity and the glory of eternity; so that, by beholding them, his eyes may be attracted; and so that, thus, divine love may rest in his sincere heart." [5]

Having consented to accept a student, the teacher delivers a sacred word to him, called 'Dhikr', which becomes the permanent link between the seeker and the Sought. It is mostly round-the-clock inner activity. Shah Karim (1536-1624 A. D.) used to teach his learners to remember the Beloved's name with each breath that came out and each breath that went in. He highlights in the following Sindhi verse:

تون چئہ الله هيڪڙو وائي ٻي مَ سڪ
سچو اکر من ۾ سوئي لکيو لک

"God is one, to no others yourself you exhort,
Word real write again and again in heart."[6]

Gradually the seeker sets himself in the tune with the Infinite through the mystical way of life and, after the inner energies are actuated, he comes closer to the Supreme Self and becomes aware of the actual nature of

the objects. It is the early opening of the unfathomable inner insight.

While marching on the trek, an aspirant fully participates in the worldly affairs. It is because of Sufism, which being the far advanced social and spiritual pattern of life, that it does not educate one to take refuge in the forest and forget the rest of world. On the other hand, it trains him to pay him off his duties nicely and remain entirely indifferent to the worldly weal or woe. Most of the mystics condemned the individual act of renunciation and only laid their emphasis on sharing world's hardship or happiness in detached manner. Because the true renunciation is the inner, not the outer one. If one has nothing to possess, what should be abandoned to enter into the world of self-knowledge!

MYSTICIM DEFINED

It is intellectually outlined as the science of awareness of soul and discipline of body and has been defined by different authorities on the subject. Here we analyze a few to grasp the mystical ingredients.

Encyclopedia Britannica signifies:

"The goal of mysticism is union with the divine or sacred. The path to that union is usually developed by following four stages: purgation (of the bodily desires),

purification (of the will), illumination (of the mind), and unification (with the divine)." [7]

National Encyclopedia elaborates:

"(Mysticism is the) belief that man can experience a transcendental union with the divine in this life through meditation and other disciplines. It is the core of most eastern religions, though it may be loosely linked with them. The path to this union is usually seen as three stages: cleansing away of physical desires, purification of will and enlightenment of mind." [8]

BBC English Dictionary dilates:

"Mysticism is a religious practice in which people search for truth, knowledge and unity with God." [9]

The Penguin's Dictionary of Religions claims:

"(Mysticism is) an umbrella term for practices, experiences, and writings, in which direct awareness of and/or union with God or ultimate reality is the main focus." [10]

American Heritage Dictionary enunciates:

"(Mysticism is) a spiritual discipline aiming at union with the divine through deep meditation or contemplation." [11]

Encyclopedia of Living Religions defines:

"There is a fine line between mysticism and occult, and the two are often confused. While occult practitioners try to study and manipulate the supernatural, mystics undertake spiritual disciplines in order to experience sacred union with the divine. Most of these meditation disciplines are quite ancient, developed by contemplative within all the major religions. When Zen meditation or Yoga or Christian contemplation are introduced into contemporary societies, they may seem "new", but they are not." [12]

Dictionary of Philosophy and Religion states:

"In general, mysticism can be understood as a spiritual and non-discursive approach to the union of the soul with God, or with whatever is taken to be the central reality of the universe." [13]

Lafcadio Hearn (1850-1904) maintains:

"When you make religion love, without ceasing to be religious, and make love religion, without ceasing to be human and sensuous, in the good sense of the word, then you have made a form of mysticism." [14]

Dr. H. T. Sorley informs:

"The sufi philosophy thus demands a strict self-discipline with renunciation of selfish feelings and a curbing of evil passions. It is based on a deep ethical system and lays stress upon purity of heart. The self,

during the stage of purification, is thus a danger and an obstacle. It misleads the seeker and interposes between him and the Sought, a veil that is hard to pierce." [15]

Dr. K. M. P. Muhammad Kassim depicts:

"The sweetness of unity in the midst of diversity is the main theme of Sufism. A Sufi functions in the world in a manner not to be entangled in it, because of inner detachment and divine understanding. He lives on a higher plane in which psychological confusions and mental complications cannot enter as the bliss of Super Consciousness gives him the nectar of the Divine intoxication." [16]

Carl W. Ernst construes:

"Sufism is a path of mystical life, which begins with the soul's conversion, or turning, towards God. The end of this path is human perfection in union with God." [17]

Hakim Muhammad Saeed specifies:

"Unfortunately, in the Western countries, particularly in the English Language,the term has been much misused, as it may even be extended to mean the magical, occult or esoteric. But in most of the semiotic languages, including Arabic, Persian, and Turkish and, of course, in Urdu of the Indo-pak Sub-continent, the word is almost synonymous with Sufism which conveys the notion of "purity".

Therefore, the word "mystic", is equivalent to Sufi which means one who is pure in heart." [18]

Dr. Tanveer Abbasi divulges:

"History of mysticism is as old as history of human thought. Philosophy has been in search for unity in the universe. All the principal religions of the world, in some or other way have pointed to the eternal unity." [19]

A few definition by the leading mystics/Sufis, are also submitted to benefit from their own teachings and practices:

Dhun-nun Egyptian (796-861 A. D.) indicates:

"The Sufis are those folk, who have preferred God to everything, so that God has preferred them to everything."[20]

Bayazid Bistami (746-877 A. D.) enlightens:

"Giving up comforts and trying to carry out efforts. That is the practice of the Sufis." [21]

Hussain ibn'Mansur al-Hallaj (858-922 A. D.) utters:

"A Sufi is so unique in his existence that neither he knows anyone, nor does anyone know him." 22 (it may intend that being fully captured in the love, he becomes indifferent to all and nobody can judge him, because he has merged unto the Being, Who is beyond all perceptions).

Imam Abu Hamid Ghizali (1058-1111 A. D.) proclaims:

"I have discovered with absolute certainty that the Sufis alone are the great traverses of the path of God. Their character is the best character, their path, and their moral attributes, the most correct and refined. The wisdom of the wises, sagacity of the sages and the knowledge of the scholars of Sharia, all combined could not present anything nobler than their characters and morals. All their overt and inner actions are derived from prophethood, and there is no light or source of light on the earth's surface greater than the light of Prophethood." [23]

Sufi Bhai Dalpatram (1768-1842 A. D.) has very comprehensively recited the living and qualities of a Sufi in the following words:

صوفي سو جو ساچُ پَچاني، آپ گنواءِ گورکون ماني،
مت مذهب من نهين آٹين، سپ گهٹ ايکو اُتم جاني.
برهم اگن کا مچ مچاوي، ديهه ايمان جاءِ جلاوي،
سُرت شدلي گگن سماوي، تين تياگ چوٹي گهر جاوي.
رنجي رنجاوي کِنون ناهين، اپنا آپ پيکي سپ مانهين،
نرآکار مٔ الٹ سماهين، جسم جهان دوئو پُل جانهين،
اندر باهر صافي رهي، دک سُک کُون سم کر سَهي،
اپنا آپ آپ مٔ لهي، اگم نگم کي باتيان کَهي.
نرنتر سُمري اَهنس خالق، آپ گنواءِ رهي بي تعلق،
گهٹ گهٹ جاني ايکو مالک 'دلپت' سو صوفي سچا سالک.

"Sufi is he who knows the truth, Loses his ego and merges in Guru, Knows not religions, sees one in all, Kindles the fire of love and burns his ego, Transform with word and thought, In Turiya (Lahoot) finds his abode, neither hurts, nor is hurt, Finds the self in everyone, Transforms ego into Self, Forgetting the manifestations, Outer inner lives so pure, 'Pains and pleasures feels the same, Speaks of the Unseen, Always remains in devotion, Abandoning ego becomes unattached, In everyone sees one God, Friends and foe treats as one, Happy unhappy he never is, Daipat the real Sufi he is." [24]

T. L. Vaswani (1879-1966 A. D.) discloses:

"Today, Sindh needs must study anew Shah Latif, Sami and Sachal and other Sufi poets. They purify the heart and affections, while current education makes us clever, controversial, communal and sectarian." [25]

All definitions submitted here, are the selection from the most authentic and authoritative writings and sayings of the world famed researchers and mystics. Though they give an abridged account of the teachings and practices of the masters, yet they hugely lack comprehensiveness, because a definition does not throw light on the whole subject, and only explains some vital parts of it.

Dr. Javed Nurbakhsh expands:

"Whatever great Sufis have said in explanation of Tasawwuf (Sufism) was the result of an appropriate to their particular situations and states. Such explanations, therefore, do not constitute general definitions of Sufism. Rather, they refer to some of characteristics of Sufism." 26

A few questions answered:

Then what should be the mode of a general definition that may wind up the issue? What is the need for the spiritual elevation? Is mysticism a beautiful and philosophical set of illusory ideas or an existing actuality? What is role of the Sufis in the contemporary environment? These are often asked questions. The orderly and short answers are as follows:

The definition that may surround the central composition of the theory and usage of mysticism is that, by adopting the mystical disciplines, one opens up the channel, through which an ordinary self is gradually transformed into the Sublime Self and the human state of tension and temptation is changed into the supreme state of peace and perfection.

The today's man blindly strives to foster the material values and leaves the spiritual domains unexplored and undeveloped. And the gap between physical and spiritual fields has tremendously caused to establish the widespread problem of the mental tension and unrest. The hearts are devoid of peace and purity. How can hearts be

restored to the original condition? Is there some sort of currency which can buy the harmony and peace? The answer would be definitely 'No'. The Sufis have discovered the solution and invite others to share it. The Beloved's remembrance is the answer to the problem.

The Holy Koran exemplifies:

"Indeed in the divine remembrance, do hearts find satisfaction." [27]

Mysticism is the centuries old living reality. It has been surviving in all major religious systems and philosophies. Each religion has dual aspects, first one 'Sharia' and the second one 'Tariqa'. In the former process, one first needs knowledge, then he starts practicing, while in the latter form, one initially requires practice, then attains the knowledge, and that knowledge is supposed to be the core of all knowledge. And if the outer religion is a living reality, how its true essence is supposed to be a philosophical argumentation.

In today's computer age, the tolerance and decency have totally disappeared and even the religious or social front-runners, who themselves should observe the sanctity of the human values, are brutally fighting and exploiting each other. In the prevailing state of affairs, apart from its spiritual angel, Sufism is the platform, on which the people of all caste, creed and culture get together and sing the glory of the One Eternal Truth. If one happens to

participate in a 'Chounki', he will feel great wonder to see Hindus singing the praise of Rama or Krishna, Christian singing the holy Hymns, and Muslims of Allah. This is all potential in Sufism, because of its grand divine conception and accommodation of the entire mankind in its fold irrespective of ritual and religion. Sufis allow each human being freely to adopt a moral way of life which he thinks the best. Consequently a friendly and smooth society is built up.

The conclusion:

Though, the significance of Sufism, to some extent, is clear from the definitions, illustrations and a few answers to the questions, yet I wish to develop a little more. 'Sufism means the religion and philosophy of love; the acknowledgment of all faiths; the equality of all human beings; revolution against falsehood and adoption of the truth, and the relief from egotism and atrocities.' A man of the present nuclear age would probably find it very hard to believe in the mystical course of union between the Spirit and matter through love, beauty and truth. He may well consider it to be merely an excellent collection of philosophical ideas or expressions of a romantic poet, because his own outer or inner knowledge is confined to the time, place and distance. Only a heart that is full of

love and its sweet intoxication, becomes capable to receive and transmit the mystical concept of ultimate union.

Sachal Sarmast unfolds:

اول پيري پيچ، 'سچل' بند خيالات جا،
تنهن پڇاڙو وڃ، حلا جي حيرت ۾.

"At first learn to break to shreds;
Limitations of thought and its threads;
After that fly into the ecstasy;
Over 'God' and His mystery." [28]

The efforts made herein may be a comparative and evaluative introduction to the mystical doctrine of eternal unity, but what we have really determined is still a question many researchers may ask! No doubt no human work can be claimed to be as an absolute or ultimate one. Again the scope of this particular field can never be concluded in a bookish volume. It is, as I perceive, a sketchy study of the thought because unfortunately no much research is striven and offered to the associated people. This may serve as a milestone in the research field in particular and spiritual arena general.

The first time introduction of the thought has been put forth in a visible and unceremonious approach. It has been fundamentally based on the ideology that may benefit both a common reader and an intellectual of repute.

This nature of introduction to Mysticism/Sufism may prove to be some different from other ones, because it combines the ancient approach and modern materialistic view of the human life and the divine light. This may be digested by a moderate theologian but a man empowered by and submerged in base desires, may not be motivated by or agreed with mystical conception of eternal unity through love divine.

Sachal explains in the Sriaki verse:

نشہ عشق دا عاشق جاڻن، کل گيهي ڪمبختان نون

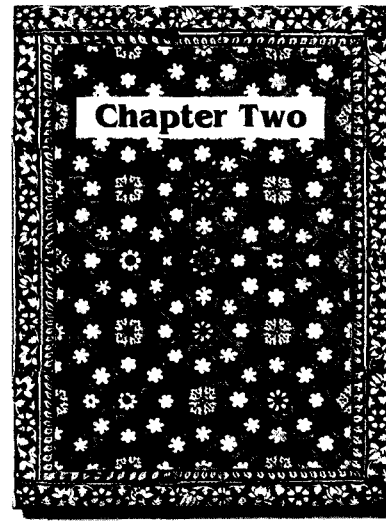
"The love-Intoxication, the lovers feel alone,
For unfortunate ones, intellect cannot atone." [29]

Prof. S. G. Mudgal has rightly pointed out a general saying that:

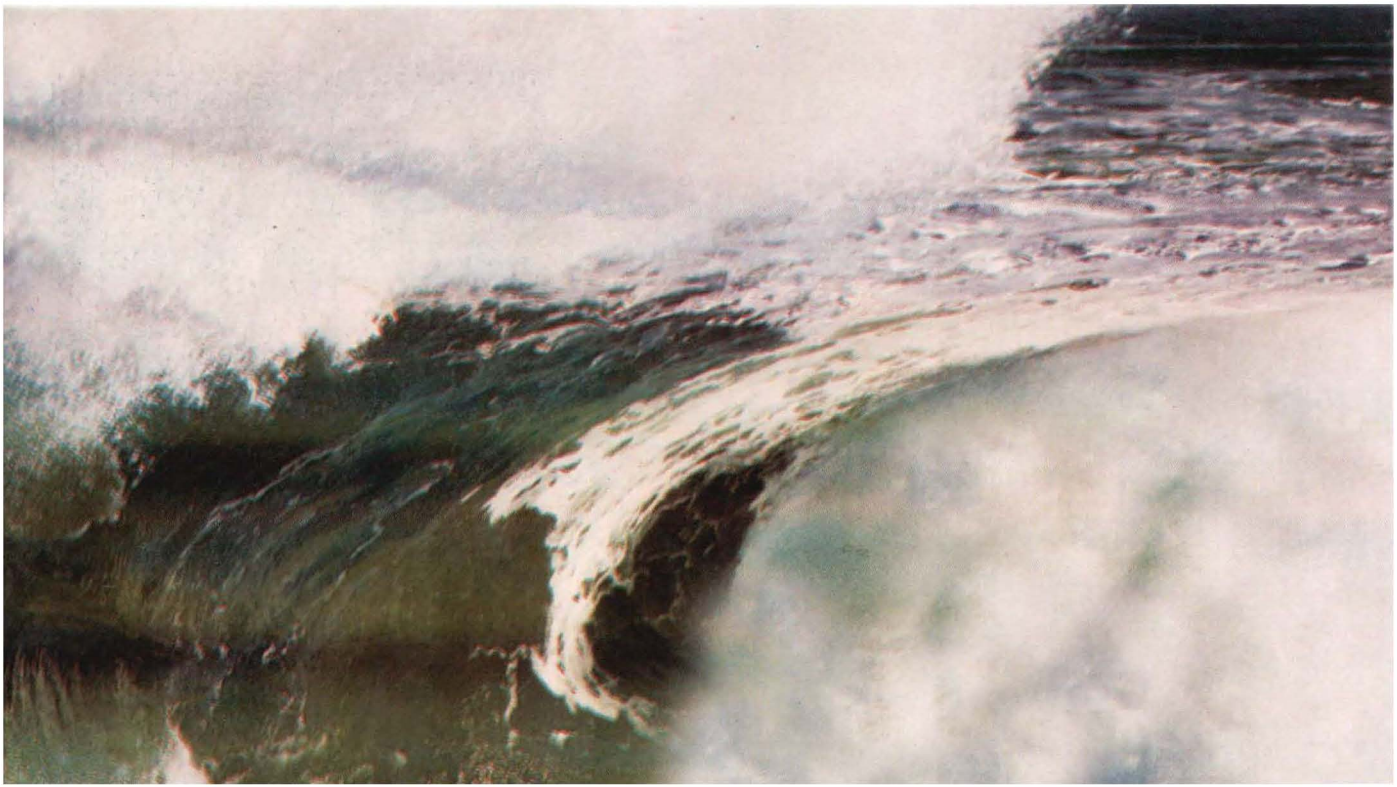
"A Mystic alone can appreciate another Mystic properly." [30]

In The Chambers Dictionary, the subject has been very inclusively marked out as follows:

"Mysticism (is) sacredly obscure or secret; involving a sacred or secret meaning hidden from the eyes of the ordinary person, revealed to a spiritually enlightened mind." [31]



The Origin of Mysticism



WHO STARTED MYSTICISM

The mystical tendency or the search for eternal unity started with the human existence. If we make an in-depth study of the human thought, we find such signs which testify the truth that the essence of mystical urge has been surviving in all periods of human history. This is supposed to be the main cause that all major religious and philosophical systems had a group of people who loved God above everything and were wholly devoted in the path of true love. Though appearance has been varying from time to time, yet inward spirit has remained the same.

Dr. H. M. Gurbakhshani elaborates:

"Though called by different names in different lands, the meaning is the same, the method is the same and the goal is the same. The same set of ideas, experiences, emotions, and other mental states are apparent in the mystics of the East as in those of the West." [32]

Q. T. Chaghiani grows:

"The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history." [33]

Oxford Reference Dictionary notifies:

"Mysticism is widespread experience in Christianity

and in many non Christian religions, e.g., Bhuddhism, Taoism, Hinduism and Islam." [34]

Dictionary of Religions figures out:

"Sacred scriptures may include what is claimed to be mystical knowledge. Some theories claim that mysticism is 'the heart' of all 'true religion' and the key to a unity of all religions." [35]

Keeping in view the above statements, one question still arises in the mind that though the mysticism is universally understood to have survived in all ages, yet why does every religious or philosophical setup claim to be the founder of mysticism. The most correct answer may be that it is perhaps irrational feelings of superiority over each other, which no religion or philosophy has ever taught. While in the pursuance of realistic analysis, we find that each system has a particular group of such pseudo front-runners who have always exploited the real values and given nothing to the humanity excepting hatred and violence by raising the claim of superiority to the other creeds and customs.

Sachal Sarmast says:

مذهبن ملڪ ۾ ماڻهون منجهايا،
شيخيءَ پيريءَ بزرگيءَ بيحد پلايا،
ڪي نمازون نوڙي پڙهن ڪن مندر وسايا،
اوڏو ڪين آيا، عقل وارا عشق جي.

"Religious systems misled the people in country;
Sainthood, Priesthood misguided them from Mystery;
Some bend in the mosque, some in temples did bow;
Seed of love in heart, pseudo wise did never sow." [36]

In fact the source that caused the whole creation, is the only one. The reality in all systems is the one. It is an individual claim of every one based on egotism and outrageousness.

Syed A. H. Abidi has rightly pointed out all the account in the following words:

"People think that the tenets of their own faith are enough for them. They refuse to benefit from the teachings of other religions. They come to believe that in the matter of faith, they are self-sufficient. However, the Holy Prophet (peace be upon him) has enjoined on his followers to 'seek knowledge even if it is to be found in China.' Obviously, the knowledge that they would get in China could not be remotely related to the message of the prophet. It clearly indicates that the Prophet is emphasizing the need to acquire knowledge from every available source." [37]

We have seen and studied the Hindus, Jews, Christians, Muslims and Sikhs etc, quarrelling with one another. One is quite unable to understand that either they have lost their power of prescience or do not have

acumen to understand that the reality in all the totalities is the one.

THE PROCLAMATION OF ONENESS

Now we will here submit a few utterances of eternal unity traced in leading religions and philosophies, supporting the belief that the mystical doctrine of oneness has been surviving in all the period of history.

Rig Veda discovers:

"Through my power all the creatures, take breath, eat, see and hear. Even if they do not know, they dwell in My love. I am in them, they are in Me." [38]

Sama Veda lets on:

"O man, I cover thy frail body and mind with My loving care, as if with an armor of metal. May this blissful divine love clothe thee with eternal joy." [39]

Yajur Veda gives away:

"It moves, it moves not. It is far, and it is near. It is within all this, and it is outside all this." [40]

Athorva Veda uncovers:

"Let the sacred flame of divine fire (of love), shine brightly in your soul." [41]

Bhagavadgita blabs:

"I am all pervading, the Self, I am in the hearts of all human beings. I am the beginning, the middle and also the end of all beings." [42]

Tao Te Ching versifies:

"If you don't realize the Source, you stumble in confusion and sorrows. When you realize where you come from, you naturally become the King." [43]

Heraclitus (540-475 B. C.) expounds:

"The God (is) day and night, winter and summer, war and peace, satiety and hunger. It alters, as when mingled with perfumes, it gets named according to the pleasure of each one." [44]

Socrates (470-400 B. C.) believes:

"He who has learned to see the Beautiful in due order, will suddenly perceive a wondrous beauty, not growing and decaying." [45]

The Old Testament explains:

"And God created man in His Own image." [46]

The New Testament unbosoms:

"Jesus saith unto him (Thomas): I am the Way, the Truth, and the life: no man cometh unto the father but by me." [47]

The Holy Koran unveils:

"On the earth are signs for those of assured faith. As also in your own selves: will yea not then see?" [48]

The Prophet Muhammad (peace be upon him) laid open:

كُنْت كُنزاً مخفيّا فَاحببتُ ان أُعرَفَ فخلقت الخلق لِكَى أُعرَفَ

"God replied: I was a hidden treasure. I wanted to be known, so I created all of creation." [49]

In the light of above expression of oneness, it is quite natural to believe that nothing exists excepting God and this eternal energy has been giving life to all. This may be the reason that according to the scriptural statements and majority of people practically involved in mysticism verify that 'Adam', is the first human on earth to obtain the ray of self-knowledge.

The Holy Koran again sides with:

"When your Lord said to the angels: I shall create a man from clay. And when I have shaped him properly and blown into him My Spirit, you must fall before him in prostration." [50]

One of the modern researcher of Sufism Khaja Khan says:

"Mysticism in the world is as old as its hills. Adam was perhaps the first who had direct illumination." [51]

We sum up the issue in pursuing the words of the great mystic Bayazid of Bistam who while throwing light on the mystic origin claims:

"The true seed was made in Adam's time, The miracle of life existence. It germinated in the period of Noah, The miracle of growth, rescue. By the time of Abraham it had sent forth branches, The miracle of spreading, maintenance. The epoch of Moses saw the making of the grapes, The miracle of fruit. The time of Jesus was that of the ripening of the yield, The miracle of tasting, joy. Muhammad's time saw the pressing of clear wine, The miracle attainment, transformation." [52]

The Way of the Early Mystics

From which does the term mysticism derive? What does it mean? What was the way of the early mystics? Some important questions still to be answered. The one who practices the philosophy of Mysticism aiming at eternal unity through love, is mystic.

The word Mystic traces it origin from Greek verb, 'muein' which denotes to be initiated in the mystery; to share the secret of the Beloved's unity to close the lips; to keep mum, and or he who is initiated into secret of love about which the mouth should remain closed.

Reader's Digest Family Word Finder elaborates:

"From Greek mysterion, Secret rite, we get 'mystery, something that is not known or not told, and mysterious, unknown, un-explained, secret. From the related Greek 'mustes', an initiate, we get mystic; and from mystic we get 'mystify (the fy is from Latin 'facere' to make), to make secret. All these are based on Greek 'muem', to close the lips, keep mum." [53]

There were always particular groups of the people in all the principal religions of the world, who used to wear white woolen clocks or garments, as a symbol of penitence and renunciation of worldly vanities and comforts. They did so in order to declare the luxurious way of life as an obstacle in obtaining the Beloved, intimacy. According to them the suffering and silence were the most essential element to enhance inner advancement. Mostly they were found in forest, mountains and caves engaged in prayers and meditations. Those early aspirant of eternal unity bestowed their knowledge upon a very limited circle of people, they did not even discuss or spread the doctrine openly. They preferred to remain in silence and seclusion.

Greek philosopher Pythagoras (570-500 B. C.) is said to have determined the five years course of silence for his students before initiating them in the path, so as they could keep the lessons and rites quite secret.

Khwaja Muhammad Hafiz chants:

ڳجهه اندر جون ڳالهڙيون، سانڍڻ اندر ساهه،
پڄي پڄاڻ پور ۾، متان ڪڍين آهه،
و نحن اقرب اليه من حبل الوريد ويجهي سندي واه،
ڪاڏي ڪئي ٿي ڪاهه، 'صاحبڏنڙ'، تو ۾ ديرو دوست جو.

"The Beloved's secrets is not to be told,
Burn unto love-fire, others remain untold.
There is really a no place such as far away,
Why then in separation you die or decay?
The Beloved is closer than lover's own breath,
Why then in the love-rosary, duality you wreath!" [54]

So the way of the early mystics was aimed at the re-union with the whole, of which they were the essential parts. As the true seeker they perceived that in order to keep the Beloved's affairs closed and secret, they should live in simplicity, silence and solitude away from the common people, so that ordinary ones would not misconceive and misapply it.

Shah Abdul Latif of Bhit describes:

پتنگ چاهين پاڻ کي، تہ اچي اڳ اُجهاءِ،
پچڑ گهٽا پچائيا، تون پچڑ کي پچاءِ،
واقف ٿي وساءِ، آڳ نہ ڏجي عام کي.

"If yourself you a moth call,
Let the flame extinction fall.
The Fire has burn many a one,

You with yourself fire burn.
Learn the art of fire extinguishing,
Let not the world know its reckoning."[55]

The conclusion

Mysticism is Universal. It cannot be wrapped up in a bookish volume or limited to a particular set of ideas. Name it whatever you wish; practice under any faith of philosophy that is best suited to your own code of conduct, even then the reality would be the same. Go in search of truth in any corner of the world, you will find the one truth.

The way to the eternity is not traversed through mere ceremonial forms of adoration.

Shah Abdul Latif of Bhit says:

روزا نمازون. اي پڻ چگو ڪم.
اُوڪو ٻيو فهم جنهن سان ٻجي پرين کي.

'The ritual and fasting prescribed are; and good they be' But to discover thy Creator something more is required thee." [56]

The path of eternal unity is successfully pivoted through sweet longing of love, which is central cause of creating the universe. Sachal goes for:

عشق جِنهان دي اندر وَڻيا. نظر تنهان نون آيا هئ

"Whosoever is captivated by true love,

Discover the way and its mysteries above." [57]

The Sufistic traditions are routed in all the times of religious and philosophical thoughts.

Prince Muhammad Dara Shikuh has very rightly quoted a mystic Lal Baba saying:

"Truth is not the monopoly of any one religion." [58]

The secret knowledge of union of Spirit and matter was universally devised for who aimed at. Though it was reorganized and reclassified in Islamic period, which will be thrashed out in the next chapter. After going through all authoritative statements, it is crystal clear that mystical culture has remained most essential part of the whole human thought.

Why in the Prophetic era the mystics came to be known as Sufis? To answer the question a number of doctrines has been essayed till today. We shortly break down some of leading ones as follows:

The world renowned scientist and sage Abu-Rehan Alberoni claimed that Sufism was basically linked to the Greek philosophical system 'Sophism.' [59]

But the notion was declared invalidated by the majority of scholars for three influential justifications. The first was for spelling variations. The second one was

grounded on that Sophism was an imaginary set of ideas while Sufism was based on unshakable faith to realize truth within. The third one firmly ruled out the theory on the fact that during the period of the Prophet Muhammad (peace be upon him), one was highly known among the people as "Abu Hekam" (the father of philosophy), while the Prophet named him "Abu Jahl" (the father of ignorance). That clearly indicates that the Prophet reject it.

There is also a doctrine of Arabic word 'Suffa' (platform), on which a particular group of prophetic companion generally known Ashab-i-Suffa (the people of the platform), talked about the divine secrets, prayers and meditated regularly. But this theory was also overlooked by majority of scholars because none could ever ascertain that there was some real relationship between action of sitting on the platform and derivation of word from it.

Another view is that the Sufi is outcome of an Arabic word 'Saffa' meaning purity and honesty, which two are most essential characteristics of a Sufi, but it was cast aside because both were some sort of moral meaning of the term, not literally.

The doctrine of 'Saf' means that the Sufi is from 'Saf' (Queue), for Sufis always stood in the first line in time of worship. But this opinion was never widely accepted or scholarly acknowledged on the firm historical basis that it was not a regular routine of the early Sufis.

Instead of finding solution to the problem all these theories created an uncertain standing. Therefore it has been tried very hard to tender the most probable of 'Suf' (Wool). Which indicates that the word Sufi comes from an Arabic word 'Suf'. Because early Sufis wore white woolen cloths to follow the footprint of their early predecessors mystics and to renounce the bodily amenities for obtaining oneness with their origin.

Prof. Dr. R. A. Nicholsn while quoting nodding deciphers:

"The name was derived from 'Suf' (wool), and was originally applied to those Muslim ascetics who, in imitation of Christian hermits, clad themselves in coarse woolen garb as a sign of penitence and renunciation of worldly vanities." [60]

Prof. A. J. Arberry expounds:

"The name is of Arabic in origin, being derived from the word 'Suf' meaning 'wool'; the Sufis were distinguishable from their fellows by wearing a coarse woolen cloth, in times when silks and brocades had become the fashion of the wealthy and mundane-minded, symbolic of their renunciation of worldly values and their abhorrence for physical comforts." [61]

Titus Burckhardt clears up:

"The most usual explanation is that this word means only 'to wear wool (suf)', the first Sufis having worn, it is

said, only garments of pure wool. Many Jewish and Christian ascetics of these early times covered themselves only with the sheepskin. It may be that this example was also followed by some of the early Sufis." [62]

Mirza Wahiduddin Begg advises:

"By 4th Islamic century, wearing of woolen garments became the recognized badge of the Sufis of Iraq and hence the term was commonly applied to Muslim mystics."[63] .

Idries Shah highlights:

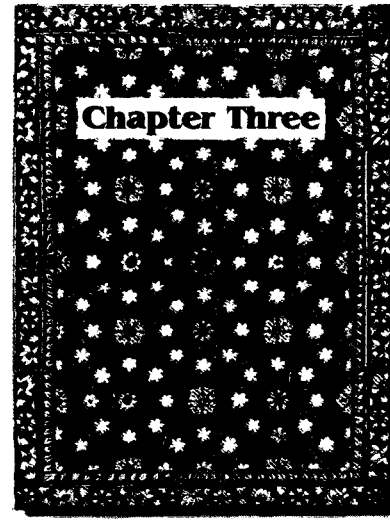
"According to some authors, and they are in the majority, Sufi is traceable to the Arabic word, pronounced Suf, which literally means 'wool', referring to the material from which the simple robes of the early Muslim mystics, in imitation of the dress of Christian anchorites, were made." [64]

Robert Graves has very beautifully summed up the issue:

"The Sufis are an ancient spiritual free masonry whose origins have never been traced or dated. Though commonly mistaken for a Muslim sect, the Sufis are at home in all religions. If they call Islam the "Shell" of Sufism, this is because they believe Sufism to be the secret teaching within all religions." [65]

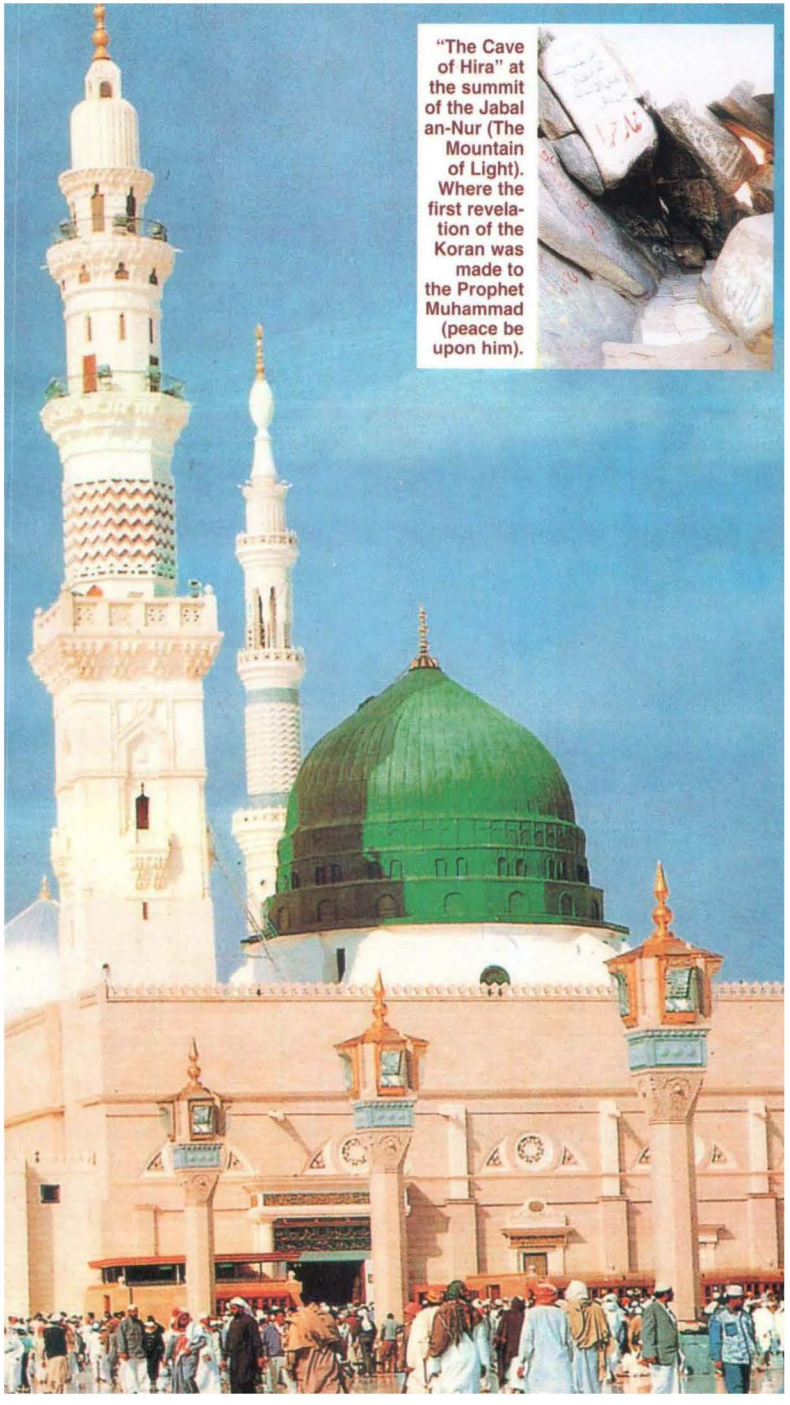
In today's modern world, Sufism is illustrated in many ways according to one's own mentality and maturity. The

modern being fully outfitted with latest knowledge, is like one who just beholds a sealed bottle of some beverage beyond his physical or spiritual approach, he still attempts to proclaim that he has not only tasted, but experienced all aspects of it. The Sufis are those who drink deeply from the waters of the divine ocean. And according to them, Sufism is the mode by adopting which one breaks away the outer confines and flies along with a course leading to the luminous eternal space. Because the first essentiality of Sufism is to guide its adherent to free from the bondage of lust and enter into the divine bliss of eternal life and light.



Mysticism in Islamic Period

"Hajaru'l Aswad" (The sacred black stone) was placed by the Prophet Muhammad (peace be upon him) in the wall of Ka'aba, that has been Muslim centre of worship.



"The Cave of Hira" at the summit of the Jabal an-Nur (The Mountain of Light). Where the first revelation of the Koran was made to the Prophet Muhammad (peace be upon him).

Pre-Islamic Arabia

Before the Prophetic advent, Arabia, a peninsula in southeastern Asia between the Red Sea and the Persian Gulf, was totally steeped into the inhuman acts like drugs, sorcery, idolatry, burying the girl child alive, adultery and violence.

The Holy Koran pictures and advises in the following verses:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ۝ (المائدہ۔ 90)

"Men of faith! Intoxication and gambling and image worshipping and witchcraft are the works of Satan. Abstain from them so that you may prosper." [66]

And again says:

وَاِذَا الصُّحُفُ نُشِرَتْ ۝ بِاَيِّ ذَنْۢبٍ قُتِلَتْ ۝ وَاِذَا الْمَوْءٗدَةُ سُئِلَتْ ۝ (التکویر۔ 8۔10)

"And the daughters buried alive are questioned. On what grounds were you killed? When all the account sheets are opened for inspection." [67]

And once more it directs:

وَالّٰتٰنِ يَاْتِيٰنِهَا مِنْكُمْ فَاٰذُوْهُمَا فَاِنْ تَابَا وَاَصْلَحَا فَاَعْرِضُوْا عَنْهُمَا اِنَّ اللّٰهَ كَانَ تَوَّابًا رَّحِيْمًا ۝

(النساء۔ 15)

"And if among you any man or woman performs such an action (of lewdness), then punish them; but if they

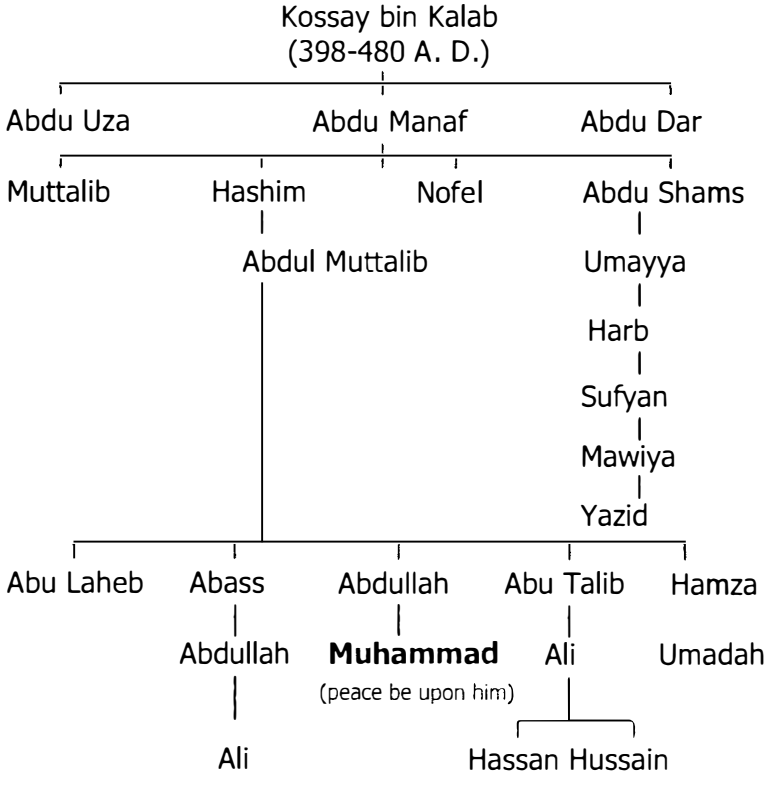
repent and reform themselves, then leave them alone. Truly Allah accepts repentance and is full of mercy." [68]

After the death of the Khuziate Chief Hulayl, his son-in-law Kossay bin Kalab (398-480 A. D.) ousted the Khuziates from Mecca and became the Chief of Mecca and guardian of the Grand Temple widely known 'Ka'aba'. He assumed the powers of political and religious leadership. He got his house "Darun-Nadwa", "the council hall", constructed close to the Temple which became a meeting place and the tribes of Quraish, who had occupied the entire surroundings, used to assemble there to discuss the important and common issues under his guidance. He was an administrator of high order. It was his privilege to hand over a flag "Liva", in war time to a man appointing him the leader of the warriors, to collect a tax "Rifadah", which was utilized to feed the poor pilgrims and provided a number of facilities to the outsiders to visit the holy place. During his tenure the Quraishis won the remarkable fame and praise among their contemporary clans.

He died at an advanced age of eighty-two years, and before his death he nominated his eldest son Abdu-Dar as his successor, who unanimously took over the Chieftainship of the region. But after his death, the Chieftainship was quarreled upon by his nephews. The functions of the Cheiftainship were distributed among them. The work of feeding and supplying water to the

pilgrims 'Sikâya' and 'Rifâda', was handed over to Abdu-Shams bin Abdu-Manaf bin Kossay. While the functions of

Lineage



holding the keys of Ka'aba 'Hijâba', addressing the council 'Nadwâ', entrusting the war banner to a person 'Liwa' , were bestowed upon the children of Abdu-Dar bin Kossay. After some time Abdu-Shams bin Abdu-Manaf, who was comparatively a poor person, relinquished his authority and transferred it to his brother Hashim bin Abdu-Manaf, the great grandfather of the Holy Prophet. But Umayya, the son of Abdu-Shams, after his father's death, challenged the authority of his uncle Hashim. Though he failed to topple down his uncle, yet the rivalry for power between the descendants of Umayya and Hashim continued in each generation, Abu Sufyan bin Harab bin Umayya bin Abdu-Shams bin Abdu-Manaf, against the Prophet Muhammad (peace be upon him) bin Hadrat Abdullah bin Abdul Muttalib bin Hashim bin Abdu-Manaf, and Sufyan's son Mawiya against Hadrat Ali (cousin, son-in-law of the Prophet and the fourth Caliph) bin Abu Talib bin Abdul Muttalib bin Hashim bin Abdu-Manaf, Mawiya's son Yazid against Hussain bin Ali. This rivalry ended in defeat of Umayyads by Hasimites with the Iranian help and they ruled the Muslim World for over four hundred centuries.

The Holy Prophet Muhammad(peace be upon him) (570-632 A. D.)

After the death of Hashim the charge passed on to his younger brother Muttalib, who also died leaving the

leadership to Abdul Muttalib bin Hashim. He had eleven sons. Among them, was Abdullah, the father of the Prophet (PBUH), who married a lady named Amina, of Zuhra clan, a well off dynasty among the Quraish. Their only child was the Prophet Muhammad (peace be upon him) who was born soon after his father's demise. He was taken by his female nurse Halima of the Banu-Sad tribe. After two years he was taken back to his mother, who died while he was only six years old. His grandfather took his charge, but he also died soon, and the holy child was taken over by his loving and caring uncle Abu Talib. While he was only twelve years old, he accompanied his uncle to Syria and had a chance to see outside territory and met the Jewish and Christen monks, one of whom is supposed to have predicted about his prophetical appearance. At the age of sixteen he participated in the local wars called "Ghazwat-ul-Fijar", the sacrilegious Wars, at Ukaz between the Quraish and the tribe of Banu-Kais. The most notable episode which a majority of researchers has ignored, was that he did take part in the bloodshed, he only fetched arrows to his uncles as part of the compliance of order of his elders. He was highly admired for his refined character, truthfulness and honesty. He was called 'Amin', the trusted one. He passed his time in aiding his uncle by participating the trade affairs and tending the sheep and goats in particular and helping the people in general. When he was twenty five, a widow businesswoman named Khadeja of

forty, was highly impressed by his honesty and offered herself in his marriage. He accepted the offer and remained contented with his aged wife till she died at the age of sixty-five. He had a number of children from her. Bibi Fatima was the youngest and most honored one. She was married to Ali bin Abu Talib. Her sons, Hasan and Hussain, are the most admired martyrs of the path of truth.

The Prophet Muhammad (peace be upon him) did not become the part of the corrupt society. On the contrary he rejoiced among the company of those who objected the prevailing lawlessness. The lack of appropriate governmental set up and social disorder had badly affected the public life.

At the age of sixteen he settled a serious clash among the Quraish Tribes in replacing "Al Hajaru'l Aswad", 'The Sacred Black Stone', in the wall of the Holy Temple of Ka'aba. He placed it in his own wraping garment sheet and desired the members of each tribe to hold a corner and take it to the place to be fitted in. When they reached the destination, he took it out and placed in.

Between the thirty-fifth and fortieth year of his life nothing came about excepting he used to take some food to the Cave Hira in the Mount Noor, near Mecca, and passed his time in the state of complete seclusion and meditation. He might have contemplated the substandard conditions of his countrymen who were, compared with

other parts of Arabia, more cultivated. Though they were highly venerated because of being the custodian of the Holy Temple, yet their rivalry and social curses had proved a major hindrance to their overall development. They were regarded but not complied. Those who really wanted to improve the social character, did not know how to work out the way. The Prophet Muhammad (peace be upon him) was bestowed upon them as their savior. The Divine Guidance in the form of 'Holy Koran' was revealed to him. He came not only to rescue his countrymen but the entire humanity at large.

The Holy Koran seconds the truth:

وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ اَجْرٍ اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ۝ (یوسف 104)

"It is nothing but a remembrance (of their ultimate aim) for all the worlds." [69]

And again:

وَمَآ اَرْسَلْنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ بَشِيْرًا وَّنَذِيْرًا وَّلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝ (سبا 28)

"Messenger! We did not send you except with good news for all mankind and a warning. But most of mankind do not know." [70]

The Prophet Muhammad (peace be upon him) believed in the One Creator of the Universe. He preferred to be alone, quite away from the crowded life. In his fortieth year, he left Mecca to pass Ramdhan, when God

started to reveal His Message to him for the entire humanity.

The Archangel Gabriel came to him in the 'Cave Hira' conveying him the divine message thus:

اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِیْ خَلَقَ ۚ ۝ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ ۝ اِقْرَاْ وَ رَبُّكَ الْاَكْرَمُ ۙ ۝
الَّذِیْ عَلَّمَ بِالْقَلَمِ ۙ ۝ عَلَّمَ الْاِنْسَانَ مَا لَمْ یَعْلَمْ ؕ ۝ (العلق. 1_5)

"Proclaim (aloud the divine unity) in the Name of your Lord Who created man from a clot. Proclaim! your Lord is the most Worthy Who taught (writing with Pen) that which he knew not." [71]

The Holy Prophet (peace be upon him) and closest companions suffered a number of sorrows and sufferings in the process of reforming an uncivilized society, but encountered everything with a remarkable bravery. Once they also had to migrate from Mecca to Medina, another Arabian town. Ultimately the Truth has to win and replace the falsehood. The equality, morality and spiritualism were main characteristics of the model society they founded.

About the Prophet Muhammad (peace be upon him), Michael H. Hart hits on:

"My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in the history who was supremely successful on

both the religious and secular levels. Today, after thirteen centuries after his death, his influence is still powerful and pervasive." [72]

Ashab-i-Suffa (The Companions of The Bench)

During those dark historical periods, a group of individuals cut off themselves from the rest of the society and preferred the silence and solitude to the prevailing crowded and corrupt way of life. They had separated themselves from the other people for the sake of God, and to meet the purpose, they converged their all energies on the Divinity. They were virtual embodiments of all the finest sacred writings. They were fully focused on the eternal essence and unaware of their own surroundings and their happenings. Morally speaking they were so great that in their eyes gold and mud were of the same worth.

After the prophetic revelation, they all came into the Prophet's circle, who (peace be upon him) seeing their piety, initiated them into the Path of True Love and after 'Hijrat', the migration, they were permitted to live in 'Masjid-i-Nabvi', the Mosque of the Prophet, where they used to sit on a 'Suffa', the platform to reciprocate the divine matters with the Prophet.

They all became the disciples of the Prophet Muhammad (peace be upon him), because each prophet has two aspects e.g. 'Shariat', the exoterism and 'Tariqat,' esoterism.

The Holy Koran clears up:

وَعَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا ﴿الكهف 65﴾

"We taught him knowledge from Our Self." [73]

Because of the guidance of the Prophet, they relieved themselves from the hermitage and also performed their worldly liabilities in a preferable and appropriate way. They only renounced the luxurious way of living unfit for spiritual elevation. They were more inclined towards simplicity and purity. Having relieved from the clutch of egotism, jealousy, avidity and lust, they enriched their lives with the Love Divine. The Prophet used to visit and bestow his prophetic bounties upon them, but once, due to hectic scheduling, he couldn't make it. As they were richly rewarded by the Almighty Allah, He directed the Prophet in the favor of those poor and forlorn, thus:

وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ ؕ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُوْنَ مِنَ الظّٰلِمِيْنَ ﴿الانعام- 54﴾

"And do not drive away those who call upon their Lord in the morning and the evening , they desire only His favor; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust." [74]

The Prophet (peace be upon him) reverted back immediately and seeing them in the state of rare

happiness while taking up hard spiritual exertion, said:

"Congratulations, 0! Companions of the Seat! Whosoever will follow your noble example in coming times, he will be one of the closest companions of mine in the Culminated Country." [75]

He turned his face towards skies and sounded, "The person who comes across such people and does not acknowledge them, God counts him among the unwise fellows." [76]

They all were equally treated and respected, because the Prophet had already pointed out that, "My companions are like stars. Whichever one you follow, you will be guided by him." [77]

They were looked after and organized by Hadrat Ali about whom The Prophet (peace be upon him) had openly declared in the words:

من كُنتُ مولاہ فعَلی مولاہ

"Whosoever takes me as a master, Ali is his master too." [78]

The mystical ingredients came into being in the Islamic era with the mission of the Prophet itself. The wide usage of the terms, 'Sufi', or 'Sufism', was quite late in emergence because the term 'Ashab', the companion was higher than any other title or name. Therefore Abu Nasr Siraj Tusi (d 988 A. D.) was very right in his approach

while marking, "We do not hear the name of Sufis in the Prophet's time because no companion was given the title of Sufi." [79]

Abu al-Kasim al-Qushayri (d 1073 A. D.) enlarges:

"As the people in the company of the Prophet Muhammad (peace be upon him) to everything, so they did not relish any other word except companion. Their followers were named 'Tabi'in', and their student and associate were called 'Taba'u'Tabi'in', the followers of the followers. But when the religious and social controversies arose, the true followers of the prophet dedicated themselves for the sake of Allah and chose the title of The Sufis. For them the word 'Sufi' was already well known during the early second century of the Hijra." [80]

Syed Ali Bin Ụthman al-Hujwiri unveils:

"There is agreement among the believers that the Prophet had a number of companions, who lived in his Mosque and engaged themselves in devotion, renouncing the world and refusing to seek a livelihood. Their merits are proclaimed by the Book of God and, in many traditions of the Prophet which have come down to us." [81]

To wind up the issue, the timeless wisdom of the saints and seers, was given an exact shape in the Prophetic Period. The title of the Companion was superior to everything. Therefore it was commonly known after the anarchism and egotism developed among some

individuals. But in any case Sufism traces its re-organizational basis in the Islamic period. The modern scholars views as follows:

Prof. Dr. Moti Lal Jotwani words:

"Tasawuf or Sufism, as we have seen, has its origin in the experience and teachings of Prophet Muhammad (peace be upon him) himself." [82]

Tabish Khair articulates:

"The Sufi origin is linked with the companions of the Holy Prophet Muhammad (peace be upon him) and it is therefore the most Sufi Masters trace their descent directly from them. Though Sufism is much similar with the different faiths in world, but still it has its own nature of theory and practice." [83]

The most of the people involved in research on Sufism believe that no such term as Tasawuf can be traced back to the original Islamic sources, viz. Koran and Hadith. Such admission that the term Sufism in two basic roots does not figure anywhere, is nothing but utter lack of information. The Holy Koran and The Holy Prophet Muhammad (peace be upon him) are very proof of the fact that the thirst for unification with The Eternal Ocean of which we all are mere a drop, is as necessary as spirit for matter. During the Islamic period the stress was laid on practicing not on designations. The Holy Koran taught to live a practical life and the Holy Prophet (peace be upon him) led a life of

action in accordance with the Koranic concepts of life and light. Holy Koran confirms, "There are signs in the universe for those who are certain (in faith). And also in yourselves. Don't you give it any thought." [83]

The Holy Prophet Muhammad (peace be upon him) said:

"God says: "I have provided for my true followers that which neither the eye has seen, nor the ear has heard; nor has it ever descended to into the hearts of the (common) man." [84]

A brief account of some early Sufis

Hadrat Bayazid of Bistami (746-875 A. D.)

When he was a child he came across the 14th verse of Surah Luqman in the Holy Koran:

"Give thanks unto Me and unto thy parents.
(But) Unto Me is the journeying."

He immediately rushed to his mother and told her that as it was not feasible to serve two masters at a time, so he should be allowed to be on one side. His great mother very happily released and gave him in the service of the Lord. Thereafter his spiritual career began. He left Bistam and wandered land to land for thirty years among the one hundred and seventeen masters of great repute. He had

undergone the hard spiritual disciplines. One of his spiritual instructors once asked him to fetch a book lying on the shelf. He inquired that where it was located! On which the master astonishingly questioned him that he had been with the master for so many years and still was unable to trace out the place where book was lying. He replied that all the time he spent with master he beheld nothing excepting him. The master informed him that as he had attained the perfection so he should return back to Bistam.

Through his true love for the Eternal Beloved, he obtained unity with Him, and one day, in the state of extreme ecstasy, he cried out, "Look at My majesty and purity." When returned to normalcy his disciples asked the justification for such blasphemous utterance. He said that if he repeated it again he should be killed with a sword. He again went into ecstasy and proclaimed the same words and was attacked with a number of weapons but all in vain because he spoke such words in the state of being one with his Favorite One.

One of the great masters Hadrat Abu Tarab Bakhshi used to recommend his students to call on Hadrat Bayazid because he was far advanced in the realm of Sufistic introspection. His one of adherents, being himself an elevated soul, would always decline. One day on much insistence he accompanied with his master to Bayazid. But as his eyes fell on Bayazid's face he shrieked, fell down

and died instantly. The teacher exclaimed that how could he finish his disciple mere in a glance! Bayazid said that his disciple was very advance and had obtained all that one could desire and only the final effulgence was to be seen. Seeing him he crossed the final stage for which he was still unfit, so he passed away.

A saint heard the divine voice saying, "Every one asks for worldly benefits according to his capacity, but Bayazid asks Me from Me.

Junaid of Baghdad (d 910)

He was a great mystic, theologian, jurist, educationist and philosopher of his own time. For forty years he engaged himself in the devotional practices and gained the distinguished place among the contemporary mystics.

His opponents became very jealous of his position and submitted some nasty things against him in the king's court. Who tried to check him by sending a beautiful girl. She went to him and started various tricks to test his character. Junaid raised his head, looked at her and cast down his eyes. The girl did not stop and went on with her mission. Junaid again raised his head and blew a breath at her. She died instantly. Having heard the scenario, the caliph was highly annoyed, immediately approached the master and questioned him that how could he kill such a beauty. He very soberly replied that he did as the caliph

did with a divine manifestation. He was entrusted to look after the Godly affairs and God was looking after his, then how could the Divinity tolerate to destroy his forty years of spiritual exercises.

Once he proclaimed that God had been addressing the public through his tongue, Junaid was no longer there, and the people remained unaware of it.

When Junaid died and was given the final bath, the people wanted to wash his eyes and open his closed fist. A blaring voice came from the skies warning them to keep their hands off the eyes and fist because they both were closed while beholding His wondrous vision and counting His bounteous Name.

Abul Hasan Nuri (d 907)

A student of Sarri Saqti, close companion of Junaid of Baghdad and a leading figure among the contemporary Sufis, was a native of Baghdad and of a family from Khorasan.

He followed the same strict actions as the great masters did. He was called Nuri "Man of the Light", because whenever he exposed the secrets, an empyrean light started to engulf the surroundings and the whole place became bright.

When Ghulam Khalil, who always antagonized the mystics, went to Muwaffaq, who ruled for his brother, the

titular Caliph Mutamid, and said that a group had appeared who sang songs, danced and uttered blasphemies. If the Caliph would sentence those heretics to death, the heresy would end itself. The sentence was determined immediately without further course of action. Abu Hamza, Raqqam, Shebli, Junaid, and Nuri were brought before the court. But when the executioner tried to behead Hadrat Raqqam first, Nuri jumped up and happily took Raqqam's place. When the startled executioner asked why! He responded that it was his principal to prefer his friends above himself and devote the remaining time in serving his brethren. The words went into the hearts of the ruling class. As a result of which the execution was held off, the previous order was cancelled and the case was transferred to the Qadi of Baghdad Isma'il bin Ishaq for thorough examination. He knew that they all were very advanced in many sciences, so he asked Shebli that how much was to be paid in poor tax on twenty dinars? Shebli answered that the twenty and half dinars were to be paid. Qadi asked how? He said that Hadrat Abu Bakr (May God please with him) gave forty thousand dinars and kept nothing. Qadi admitted and again asked him of half dinar he spoke about? He explained that the man who kept twenty dinars, he should be fined to pay half a dinar in addition.

Nuri then said to the Qadi that he had asked all irrelevant questions from those servants of God who saw,

heard, moved, rested, died and lived through Him. The Qadi wept and said to the Caliph that if those people were heretics then nobody on earth could claim that he was a monotheist. The Caliph asked the prisoners for anything they wanted. They replied that they should be disremembered. They neither wanted any reward nor rejection, because they treated the both as same. On hearing which the Caliph was moved to tears and released them with full protocol.

One day Nuri heard a blind man repeating the word 'God', again and agin. He went to him and asked that what did he know about God. And if he had known Him he would have died in His separation. After reminding him thus Nuri was himself extremely filled with the mystic yearning and in the ecstatic state he went out into the jungle where the bamboo stunts wounded him badly. Every drop of blood inscribed The Name of Allah on the ground. When he was brought back to home, he kept on repeating the confession of the faith that there is no god but God and passed away in that state of ecstasy. Junaind commented that Nuri was so truthful that after him, he had not met any match of him.

Hussain bin Mansur al-Hallaj (858-922 A. D.)

He was born in district Tur in the region of Bayda in the Arabicized province of Fars in South-Western Iran. His

father was a wool cadre 'hallaj' by profession. Though his father was a convert Muslim, yet his grandfather Muhammad preferred to remain a Zoroastrian by religion.

Though he finished his studies at the age of sixteen in the Koran, grammar, theology and philosophy, yet he felt the need to internalize what he had been externally taught. He proceeded towards Shaikh Sahl al-Tustari, a master of high spiritual station and strict observant of the tradition of the Prophet (peace be upon him).

But after two years Hussain suddenly left the academy and stepped into Basra. However there is no authenticated record that we may arrive at some conclusion that what training or influence he received from Sahl and the causes of such hasty separation are still unknown. But one thing is quite definite that he was never counted an important student among the other students of the institution.

In Basra he joined the company of the mystics and became the disciple of Umar bin Uthman Macci, an student of Junaid of Baghdad. There he married the daughter of Hadrat Yaqub al Aqta, an other disciple of Junaid. And it created lot of hatred among Umar and Hallaj. Because even being colleague and disciple, Yaqub and Hallaj, did not consult with him. As a result of which Hallaj had to leave Basra and go to Baghdad for further advice. The Master Junaid advised him to remain in silence and solitude. He endured Junaid's presence for sometime then

he went Hijaz and lived one year there and a number of Sufis reverted back to Baghdad. He called on Junaid asked him a number of divine secrets which were not to be discussed publicly. The Master predicted his fate by saying thus:

"The time will come when your blood redden the cross."

His master Umar bin Uthman Macci also wrote many letters against him to the people, dirtying his image in their eyes. This hugely dejected him and result of which he apparently cast aside the Sufistic dress and joined worldly people for the period of five years in area of Khorasan, Transoxiana and Sistan. But at the same period inwardly he was a well established Godly being.

He returned to Ahwaz, where his practices and teaching won all kind public and he was conferred upon the title of 'Hallaj al-Israr', the Master of the Secrets of life."

Though he earned an undying fame for his utterances among the masses yet as his ideas were supposed to be anti-religious, his father-in-law also broke up with him. He also made journeys towards Mecca, Sindh, Kashmir and Northern border of India, where he must have met a number of saints, seers and sages and learned some arts.

Subsequently he came back to Ahwaz and then to Baghdad, from where he made his third and last pilgrim to

Mecca. That holy excursion, lasting for two years, ended with his final communion with the Eternal Truth and at that moment he cried out, **"Ana'al-Haq"**, "I am the Truth."

Needless to prolong or state that by uttering such words he had produced a vast number of friends and foe in public in general and in regal court in particular. He was accused and arrested under the allegation of self-divinization and pantheism which were purely questions of misunderstanding and personal disliking. He was entirely lost unto the Divine Presence and the words spoken were not of him but had come directly from God Himself, Who had only used Hallaj's tongue as a source of communication.

On 3rd March 922 A. D., the learned men of their own age sentenced him to death for violating the canon of Sharia. He was very brutally murdered by those who claimed themselves of very cultured and pious reputation. They cut his body into pieces, burnt it and the ashes were spread on the river Tigris. The remains were burned in 'Karkh', where his tomb is located. Though he was very inhumanely murdered and the actual reasons were also of Baghdad's political conditions to which he never belonged, yet he will remain alive for ever in the hearts of those who seek to attain what he himself achieved.

At the time of torture and crucifixion, his incomparable and extraordinary daring and spiritual elevation is

everlasting message of faith and courage to those who aspire to attain the eternal life.

The conclusion

The truth loving people in the world have already started to acknowledge the fact that in the present age of turmoil and turbulence, the peace of mind is hard to achieve excepting embracing the spiritual teaching of Sufism.

They know well that though the sacred science of soul realization with God is centuries, but it is also a historical reality that it was patronized and organized in Islamic period. The credit solely goes to the Holy Prophet Muhammad (peace be upon him) and his companions.

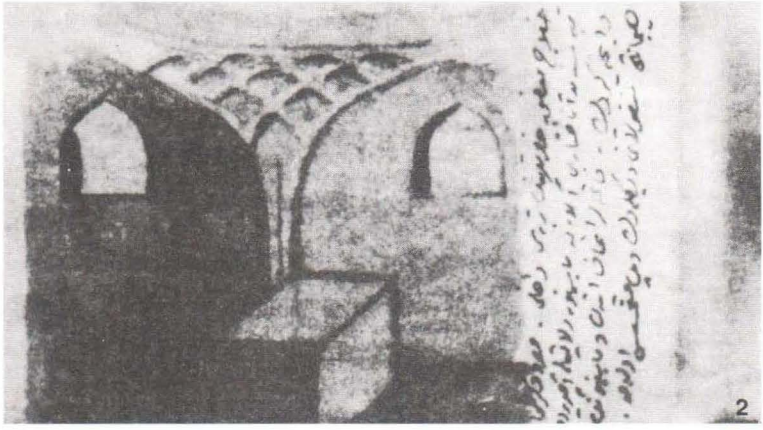
The renowned scholar Professor Doctor Arthur John Arbery says:

"Mystical awareness was certainly present in the Prophet Muhammad's attitude to Allah, and "mystical" is an entirely appropriate adjective to describe his many experiences of a supernatural Presence making contact through him with a new message to mankind. The Koran, the book of Allah's revelations to Muhammad, contains numerous passages of a mystical character which the Sufis seized upon eagerly to buttress their own claims to personal trafficking with God." 85

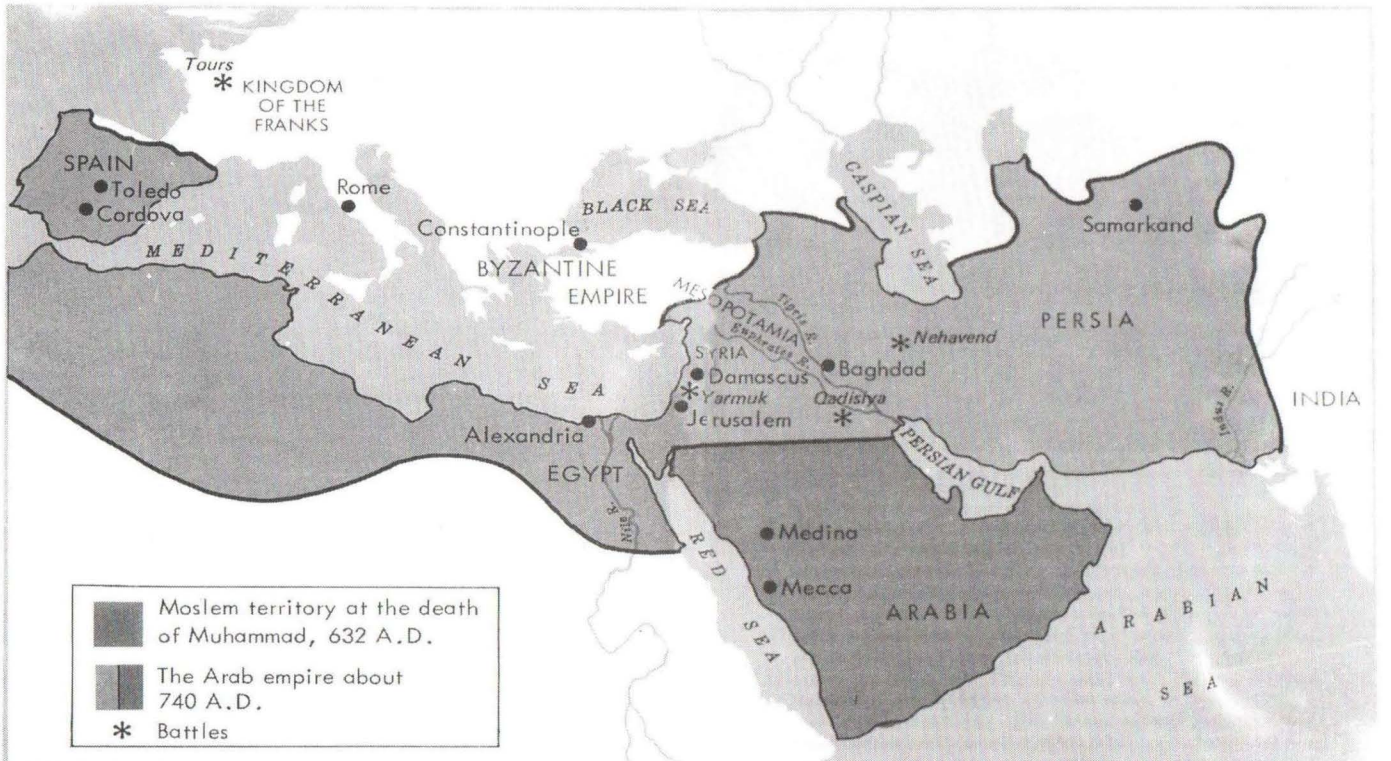
To sum up the mysticism has remained the most essential element of all faiths and philosophies, but in a reserved manner. The direct mystical theme has been avoided to express in the most of religious doctrines. Rather they have tried to clothe the realities. Sri Krshna has spoken in the esoteric language. Jesus Christ has not exposed the secrets directly and expressed his self in allegories, and a number of sages have spoken in parables. The Koran and The Prophet, while declaring the sovereignty of spiritual arena, have unveiled all secrets of inner life declaring as follows:

"My slave, by performing acts of piety continually, approaches Me until I love him. When I love him, I become the ear by which he hears, the eyes by which he sees, the tongue by which he speaks, the hand by which he grasps, and the foot by which he walks." 86

The Prophet (peace be upon him) said:
"Whosoever sees me, has (in fact) seen God." 87



1. The tomb of Mansur al Hallaj
   in Karkh, Iraq (1957)
2. Interior of the tomb
3. Louis Massignon (1883 - 1962)
   The world authority on Mansur al Hallaj


Tours
KINGDOM OF THE FRANKS
SPAIN
Toledo
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Rome
Constantinople
BLACK SEA
CASPIAN SEA
Samarkand
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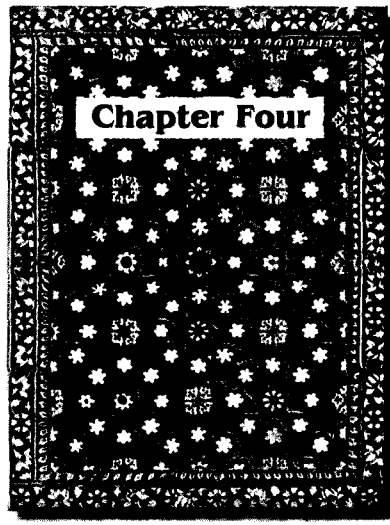
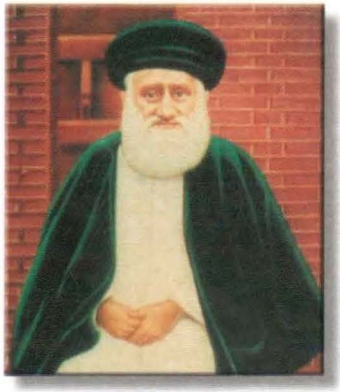
BYZANTINE EMPIRE
MESOPOTAMIA
Tigris R.
Euphrates R.
PERSIA
Nehavend
SYRIA
Damascus
Baghdad
Yarmuk
Jerusalem
Qadisiya
INDIA
Alexandria
EGYPT
Nile R.
PERSIAN GULF
Indus R.
Medina
Mecca
RED SEA
ARABIA
ARABIAN SEA
Moslem territory at the death of Muhammad, 632 A.D.
The Arab empire about 740 A.D.
Battles



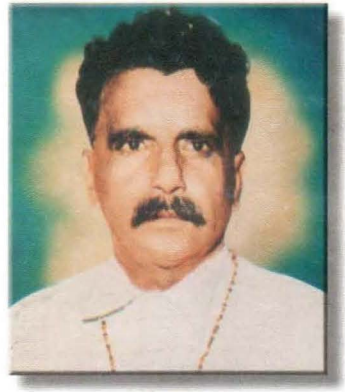
Mysticism in Darazi School of Sufi Thought



Sixth Master

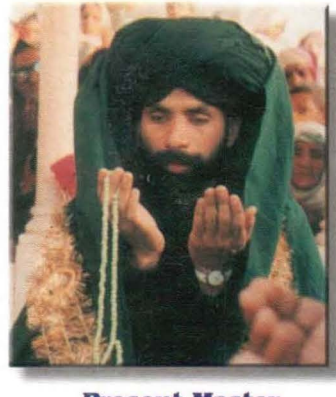
Seventh Master

Eighth Master



Ninth Master

Ninth Master
with his successor



Present Master

Mysticism of Sindh is the harmonic blend of the finest worths of both Vedantic and Islamic ethics. Sufis of Sindh sang the glory of 'Ram' and 'Rahim' alike. Darazi School, maintaining its distinguished characteristics, used to publish a magazine 'Sufi' from nineteen hundred twenty to thirty, which bore the monogram of Ram and Rahim. In which one of a well read disciple Agha Ghulam Nabi Khan Sufi, in the light of the Holy Koran, proved that 'Krishna' was also the divine messenger. [88]

And in the same way, one of the scholarly Hindu adherents composed an unrivaled poem in the praise of the Holy Prophet Muhammad (peace be upon him). [89]

Vedantis and Sufis of Sindh, as mark unity and brotherhood, exchanged and put on the yellow and green sacred robes of each other.

Prof. Dr. L. H. Ajwani says:

"Sindhi literature has its being in mysticism which has come to be known as Sufism or Tasawuf. This Sufism (especially of Sindh) is a synthesis of ancient Indian wisdom, i.e., Vedanta and the Persian brand of Islamic Sufism." [90]

Why the term 'Darazi School of Sufism or thought' has been run through, is an important issue to be settled down. In fact such questions are raised by those people

who neither bother to make an in-depth and thorough study of Sufism nor they are ever ready to avail the company of the Sufis. The short and specific answer is that though, in the world there are mainly four major Sufi orders i.e., Qadria, Chishtia, Suharwardia and Naqshbandia, yet in different parts, they, because of their variable characteristics influenced by the culture and geography of the land, superficially differ from each other. For example The Qadria Order of the Sufis is called, Ashrafia School in Turkey, Bakaiya in Sudan and Bu-alia in Egypt etc. For other orders the researchers should refer to Tairikh-i-Musaikh Chist (Volume 1)1983 edition, by Professor Khaliq Ahmed Nizam.

In the same way the term 'Darazi School' has derived. Darazi School of Sufism has been keeping up its unique features from a long time. All the heads of the convent were well versed in the area of outer and inner knowledge. They believed, practiced and proved the inner detachment and participated the worldly affairs fully and competently. Unlike the teaching of Qadria Order, they composed poetic verses and loved and promoted the art of poetry and singing. That sort of practice was a main characteristic of Chistia Order and they went on that extent that a majority of Darazi Masters were designated 'Khwaja', after Khwajgan-i-Chist, who were founder of Chistia Order in India and pioneers of mystic poetry and music.

They preached the doctrine of Sufism in more systematic manner and produced a great number of saint, poets and scholars of repute. Even one feels surprise, while visiting the mystical shrines of Shah Daraza, to see the Hindu, Christens, Muslims etc. buried in the same yard. To see all the schools of thought rejoicing under one umbrella and treated alike. No human discrimination exists there. No one cares to which faith his colleague belongs. They all believe in Eternal Truth, Who is named differently in different lands. From the prayer of Darazi Masters, one can summarize the question in the following words:

"On the reality, let there be a sight,
To acknowledge the truth, let there be a light.
Though unto men made houses God lives not,
Through caste, creed, culture, His Vision gives not.
Yet temple, church, mosque, are of all, not of a nation.
All are the Beloved's mark of worship and veneration.
For the entire mankind they are the healing heart,
If one dishonors them, the humanity would depart.
Beloved Himself is not a Christen, Hindu or Muslim,
In the orthodoxy, none has ever found Him.
There is only one religion on the Heaven and earth,
That is Love, which everyone avails by the birth.
Which signifies the divine presence within,
One meets the true happiness and joy therein.
May a delightful day change the nonpolitical night,

And the poor people too fly blissful and bright.
May the deserts transform into gardens, I pray,
In which the children of all caste sing and play.
The serene song of the oneness of all religions,
The song that abolishes the diversity of regions.
O! Heaven! Awake, Show Thy wondrous view,
And my divine dream may verily come true.
O! Dear Death! Kindest for a while be,
The unity of human race 'Sakhi' may see."

THE BRIEF HISTORY OF THE FOUNDATION

Shaikh Shahabuddin Muhammad bin Abdul Aziz bin Abdullah bin Hadrat Umar Ibn al-Khattab, migrated from Hijjaz and settled in Iraq.

He came to Sindh as Senior Military Adviser to the Arab General Muhammad bin Qasim, the first Muslim conqueror of Sindh, under the order of Iraqi Governor Hijjaz bin Yousuf on 10th Ramdan 93 A. H./20th June 712 A. D. Soon, Muhammad bin Qasim was ordered to revert back to Iraq and by virtue of competency and seniority Shaikh Shahabuddin became the Governor of Sewistan, now Sehwan, and that way he was the first Muslim ruler in the Indo-Pak Subcontinent. Faruqis held the office of Governorship over a century. They led the exemplary lives

full of human justice and welfare. The overall progress made in their period was tremendous and amazing. When Mahmood of Ghazna overthrew the Rajas of eastern kingdom bordering Sindh, he suspended and removed all the rulers of areas. As the Faruqis were very renowned for their uprightness and spiritual ancestry, they were given two options: either to continue under the new command or relinquish and receive an annual scholarship. Being principled people they refused both, but when they were highly influenced, they chose the latter.

Migration

The Faruqis moved from Sehwan to Khudabad, then to a desert territory of Sindh "Tharparkar". In Thar, two Faruqis Abu Saeed and Badruddin surrendered their royal rank and, while posturing in a wilderness, they focused on the divinity and as they lived on a jungle grain, called 'Doth', they were titled 'Dothis' by the great Sufi Saint Bhawaluddin Zakariya Multani.

Subsequently, the Faruqi family migrated to Gadeji and then to Shah Daraza, both tinny villages of Khairpur Mir's in Sindh. One of the first descendants of Shahabuddin, was Khwaja Muhammad Hafiz (1681-1772 A. D.)

The First Sufi Master

Khwaja Muhammad Hafiz (1681-1772 A. D.)

The great mystic poet of his own time, was conferred with the rank of the administrative chief of the region. One day he was going on an official tour on horse back with his men. Between the villages of Kotri Kabir and Deven, he was intercepted by a saintly lady, who said to him, "Whom are you seeking? God is himself seeking you." Hearing that he had been blessed with true love, he began to shiver and shuder, and suddenly felt an indescribable bliss in his heart. He cast aside his turban of political assignment and went straight to the forest (present Shah Daraza) and He passed forty 'Chilas', (one Chila amounts the meditation of forty days) in a state of complete seclusion. One day when he was meditating his destined spiritual master Hadrat Ubedullah Shah, a direct descendant of Shaikh Syed Abdul Qadir of Gilan (1078-1166 A. D.), the founder of the Qadria Order of the Sufis, arrived there and called him out saying:

"The fruit has ripened, and it is time people should benefit from it." When he came out, he was physically reduced to a skeleton, because of long and severe spiritual discipline, but he seemed like a vigorous lion, and no one dared to look at his face, which was illuminated by the divine light. He had passed the tests successfully attaining an unimaginable level of spirituality. They embraced each

other zealously. The master bestowed his spiritual bounties upon him and said:

"These are the same bounties which were bestowed upon my great grandfather, Shaikh Abdul Qadir of Gilan, by your great grandfather, Khwaja Abu Saeed Ahmed."

These facts are also described by Sachal in his Raz Nama. The master instructed him thus:

"You, younger son, (Khwaja Abdul Haq), will inherit the crown of your mastership. For the reason that your elder son (Khwaja Salahuddin) will have a son totally steeped in Divine Love. Thus the chain of succession will end, while the progeny of your younger son (Khwaja Abdul Haq) will continue for ever. Confine yourself physically to the area of Shah Daraza." On that he inquired the master that what should be done if he wanted to pay homage to the prophetic shrine. He was told that the meeting of all the blessed ones would be secretly held in Shah Daraza. Finally he was told that all the members of the Faruqi family must be followers of the master of Darazi School, otherwise they would lose their original spiritual and physical heritage. The master soon returned to Ajmer Sharif where his grave is situated. Thus the natural foundation of Darazi Khan-i-qah (School of Sufi Thought) was laid. The first Sufi master Khwaja Muhammad Hafiz was a great divine master and scholar of repute. He was a contemporary of Shah Abdul Latif of Bhit, who used to visit

him to pay his respects. They both also dug a well (in Shah Daraza) to link the two Khan-i-qahs spiritually and also as a symbol of love and friendship.

He had complete mastery over Sindhi, Arabic and Persian literature. His Sindhi and Seriaki poetry in particular is of great excellence and sweetness. One can imagine his spiritual position through the Sindhi verses he composed.

ڪن جو نينهن نهر سان ڪنين ڏٻايا درياهه.
'صاحبڏني' جي ساهه سارا سمنڊ سمايا.

"Prides, treasures, some people maintain;
Through worship a few tricks some attain;
But such supreme stage of Union I did gain;
My each breath, the Beloved, did contain." [91]

The Second Sufi Master

Khwaja Abdul Haq I (1700-1793 A. D.)

The younger son of first master. He was the paternal uncle, father-in-law and spiritual master of Sachal. After the first master left physically, he became his spiritual successor. He was an extraordinary expert of the spiritual and religious systems and laws. His judgments were even

accepted and appreciated by scholars of other countries. He was also well versed at variant literatures and languages. His poetry is now found in two languages i.e., Sindhi and Persian.

He always lived in simplicity and divine remembrance. After the death of his elder brother, Khwaja Salahuddin, Sachal's father, he devoted his life to his beloved nephew and disciple, Sachal, whom he brought up with loving care and taught the true education of heart and soul. Sachal always sat at the feet of his great master and served him with great love and reverence. In his many poems he has again and again praised his master:

گربگوئی می شوم واقف از این اسرار راز
پس تو کن باصدق دل روئی بسوئی شاه دراز

هست آنجا پیر عبدالحق عارف اولیا
می کند اگهه ز سرو حد تش مسکین نواز

در رضائی دوست صابر شاکرآن مرد خدا
در نیاز ست باهمه ازما دنیا بی نیاز

جز خدا هرگز نداند هیچ موجودی و گر
هست آن سلطان حقیقت دو عالم سرفراز

آشکار اونهان شواز غلامه نشی غلام
باب عشق و معرفت رابرهم گرده است باز

"If you wish to be aware of the Divine Secrets, come with a sincere heart to Shah Daraza. Here is the master Abdul Haq, who knows all mysteries, and has shown me the path of love and will also reveal it to you." [92]

This divinely being is always patient, compassionate and humble, and desireless of worldly attachments. He believes in Unity. This sacred king is praised in both worlds. Either externally or internally, be the slave of his slaves. His gracious door is always open for the true seekers.

Khwaja Abdul Haq not only loved him more than any of his children, but also got him married to his beloved daughter. He himself taught Sachal, and also appointed a learned scholar, Hafiz Abdullah, as his tutor for his outwardly education. He had five sons: Sakhi Qabool Muhammad I, Khuda Dad, Din Muhammad, Zenalabddin, and Wali Muhammad. They were also men of their own note. He was succeeded by Sakhi I. His holy grave is inside the main shrine next to first master.

The Third Sufi Master

Sakhi Qabool Muhammad I (1761-1825 A. D.)

After Pir Khwaja Abdul Haq his elder son became the third master of the school. He was a great lover and prolific saintly poet. His generosity was so great that he

even sacrificed his own son in human and divine service. His non-attachment was such a high that he gave away the cup of water which was his only possession. His dependence was reserved only for God. His period of mastership was thirty-two years and at the age of sixty four he left the world. In his poetry he says:

جامن تي جاما، پرين پهري آيو
كامان ڙي كامان، كيڏو لڪ 'كريم' كيو.

"In many forms came the Beloved Unseen,
How much concealed He! in wonder I've been." 93

He left six sons: Khwaja Muhammad Hafiz, Khwaja Ghous Muhammad, Mojood Ali, Muhammad Hafeez, Muhammad Saeed and Sarwar Ali.

The fourth Sufi Master

Khwaja Nazar Muhammad (1781-1832 A. D.)

After Sakhi- I passed on, his elder son became the fourth master at the age of forty-four. He was a true saint and knower of secret life. His preference was above all for simplicity. He was also called 'Nuri' which means 'Lightened by the Divine'. His period of mastership was only seven years. His doors were always open for everyone. He blessed many people with enlightenment. He was succeeded by his elder son Khwaja Najamuddin.

The Fifth Sufi Master

Khwaja Najamuddin (1815-1854 A. D.)

He became the fifth master at the age of thirteen. He was very generous and a great reformer by nature. Due to his extraordinary beauty and enlightenment he was called 'Yousuf Sani.'

Whatever output or income was obtained from Shah Daraza land, he distributed it among the poor and helpless citizens of the village and disciples of the convent. The famous spiritual meeting place called 'Katchehri Jo Banglo', which used to be the most sacred place after the main shrine, was raised by him. The importance of that place originates from the fact that all the laborers were from the inner spiritual circle of the convent.

He also produced a number of soul-realized disciples. His period of mastership was twenty-one years. He was succeeded by his son Sakhi Qabool Muhammad II.

The Sixth Sufi Master

Sakhi Qabool Muhammad II (1842-1925 A. D.)

The traditions say that once Sachal said to his companions:

"The day will come, I will manifest myself as the sixth master." 94

Upon hearing that his chief disciple, Nanik, prayed for a long life to be granted to see his beloved master again and his prayer was accepted. When Sakhi II was born, Nanik took his supposed to be the spiritual instructor and maternal grandson in his arms and sang his famous mystic song, in which a long life and special divine care was requested for the little baby.

At the age of seven, a religious tutor, Abdul Qadir Faruqi, was appointed for his outer education. He gained mastery over Persian and Sindhi, etc. From childhood he was sober, mild and compassionate. He would pass the whole night immersed in the divine Name. He always took light and simple food. He was the man who infused a new spirit in the spiritual path. His daily routine was to visit friends and relatives in surroundings. He fed the poor ones with his own hand, and gave them a fixed amount for their daily expenditures. He was named 'Sakhi', the generous one, because he did not even hesitate to sacrifice his own life in His Name, but was saved by the Divine Will. The scholar J. P. Gulraj writes about him:

"In spite of poverty and utter lack of show, the ancient man is one of the most generous hearted men, and surprising tales of his liberality are on the lips of his devotees. Though possessed of extensive land given to his

house by the rulers of Khairpur, this occupant of the Gadi, who is called 'Sakhi', the generous, has been so free of hand, that he has had to pawn more than once the old carpet which adorns his court." [95]

Abridged Account of his Few Disciples

We also very briefly outline the lives of some of his self-realized aspirants.

Khalifo Rasool Bakhsh Mughal

He was the son of Nazar Muhammad (a devotee of Khan-i-qah). He was appointed as chief caliph of the convent. His duties included looking after the master, convent and the disciples. The institution of caliphate was reorganized in the period of Sakhi. The caliphs were posted for each area, and Rasool Bakhsh was designated as the head of all. All put on yellow colored robes and turbans, while his turban was green. Though the main shrine was constructed by the rulers of the state, the minaret and tiles were placed under his supervision. He also took great care of the literary works of the convent and preserved them in the appropriate manner.

Khalifo Hadi Bakhsh Mughal

He was the younger brother of Rasool Bakhsh and a great author, writer, poet and musician. He always paid homage to the convent by singing especially with his son

Ghulam Mustafa, and arranged gatherings of Sufi songs twice a week, on Monday and Thursday, at his Shikarpur residence. He translated all the Persian works of Sachal into poetic Sindhi form. His own abundantly and beautifully composed poetry consisted of the yearning of love, humbleness and the praise of Sachal and Sakhi II. He was the great man through whom the great Nimano Fakir was accepted as a disciple by Sakhi II. He was so affectionate that every Hindu and Muslim called him uncle. His descendants are still devotedly serving the Sufi mission. His grave is in Shikarpur Sindh.

Fakir Khuda Bakhsh Faruqi 'Khaki'

He was not only a disciple of Sakhi II, but also the great grand son of the fourth master Khwaja Nazar Muhammad. He was meek and sober from his childhood, and spent most of his time contemplating on the Beloved. He used to sing in Sakhi's presence but after Sakhi passed away, he gave up the art of singing. He was a physician too, and cured the public freely. He always spoke slowly and politely. His poetic works are in the four classical mediums of Sindhi, Siraiki, Urdu and Persian. They consist of two hundred poems and sixty Dohras. One can understand his obedience and love for the master from a poem he composed:

يار اسان جو شاهہ درازي بي مثل، بي پايان،
آدم ناهي، الله آهي، صورت ساڳي سانيان،

شوقئون شاهي شاهه آيو آ، عرش جنهين ديا جايان،
اٹو اکبر اهو اعليٰ، ڳالهه ڪهڙي ٻي الايان،
'خاڪي' در پرينءَ جي آهيان، دايان دي مين دايان.

"Our Shah Darazi friend is incomparable and exalted. God Himself has manifested in his face. Out of the yearning of love, He came from Heaven. He is the greatest and supreme. What more can I say? Khaki is the slave of slaves of the master's door." [96]

Sakhi also loved him much. After Sakhi's physical departure he also served the seventh master. His holy grave is situated in Shah Daraza. His grave is being headed and looked after by Dr. Ryaz Ahmed Faruqi', a kind and gentle natured fellow and medical consultant.

Nimano Fakir (1888-1963 A. D.)

She was born into a very rich Hindu family from Shikarpur District of Sindh Province, which is about one hundred kilometers from Shah Daraza.

She was married in a religious-minded family. She always went to pay homage to the holy souls accompanied by her husband. One day her husband heard about the marvelous characteristics of Darazi School of Sufi Thought and its grand master Sakhi II. After visiting the place, they were about to return, when Sakhi asked her as to when would she revisit him. She did not reply, but inwardly

smiled, thinking that as there was no shortage of Hindu saints that she would take pain to visit the Darazi Sufis. At that time she did not know that she was eternally attached to Shah Daraza, and, indeed, that her last place of rest would be in Shah Daraza.

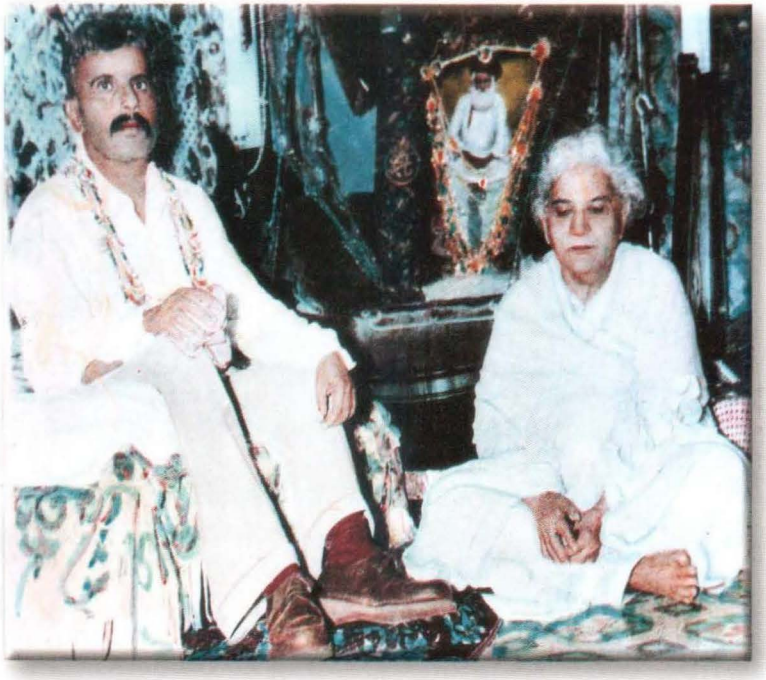
After the sudden death of her husband, she became indifferent to the world and spent most of her time in reading religious Scriptures and visiting holy places. But she could not rest in peace. While she was in Harduwar, she dreamt of a saint, who was in white robes and a green turban on his head, and was calling her towards himself. On seeing him she lost consciousness. The next night she again dreamt the same and dared to ask his holy name. He very gracefully replied that he was 'The Present Master of Shah Darazi Order of The Sufis' and had come to take her to the sacred place of Darazi Dervishes. She immediately recalled her mind and through the help of some seekers, she approached the divine destination and was accepted as a disciple by the great master. She sacrificed everything and everyone at his feet, and the master illuminated her heart with the Divine Light. She was blessed with a sheet and told that she was now a man and her original name, Ruqi Bai, was changed into Nimano Fakir. After this turning point in her life, she loyally and enthusiastically served the seventh, eighth and ninth masters.

After spending so many years in the service of the masters, she was allowed by Sakhi III alias Jan Muhammad I to go abroad and establish a place of worship and human welfare in Sakhi's name and spread Darazi Thought. She ultimately obeyed the command and established 'Sakhi Kutia', (the house of Sakhi) at Baroda, in India.

When the ninth Darazi master Khwaja Abdul Haq II visited the place in 1956, she sat at his feet and sang:

هادي عبدالحق قرب ڪري آيو اڄ غريب جي پڪي پڏاريو
هن وڙ لائق آءٌ نہ هيڙس، مولا محب ملايو.
برّودي جا پاڻ ڪُليا، اچي ديدار سهڻي ڪرايو.
قائم هجي بادشاهي مرشد جي، سڀ جَئہ سڄڻ جي منايو.
هار گلن جا پائي پنهل کي، خوشيون ڪري جهمر پايو.
شڪرانا ڪيڏا مجون الله جا، پلاري پال پلايو.
رهجي اچي مِنا مرشد توسان، اهو 'نماڻي' جو عرض اُنايو.

"O! The greatness of the Master Abdul Haq, and what great luck for Baroda that the beautiful came. May his divine emperorship remain eternal and everlasting. Salutation and praise from all gathering must be paid. Shower roses upon him and dance with joy! Thanks to Allah, Who has blessed us so much. May we always be with the Darazi Master. May the humble request of Nimano be fulfilled." [97]



Nimano Fakeer with Ninth Master of the thought

She also brought into the printing of an alphabetically arranged version of the 'Risalo of Sachal' and distributed it freel among the seekers. It was her special contribution to the path. That Risalo was republished in 1995 by Sachal Chair, Shah Abdul Latif University Khairpur as its official text.

This great lady saint and poet passed on her spiritual treasure to another lady, Pushpa Tilly Jaindani, saying that she was her daughter in the same way as Nimano herself was of Sakhi. This spiritual speculation was reconfirmed by Khwaja II in sixties.

Fakir Nimano flew to her master on 23rd March, 1963. Her holy grave is situated in the compound of the main shrine of Shah Daraza. Her few remains are also in Sakhi Kutia Broada. Sakhi Kutia is currently looked after by Mr. Nirmal Jani.

Agha Ghulam Nabi Khan Sufi

He was a saint, poet, physician and educationist. He was one of the highest educational officials in the state, and his gentle manner attracted many disciples. This fact was taken into account by the state Chief Minister, who tried to ban officials from visiting Shah Daraza. Agha told Sakhi who smiled, and informed that whosoever troubled the dervishes reasonlessly, he would not continue to exist. And, as a result, the Chief Minister was soon dismissed by

higher authorities. The bold and frank Agha was also a great writer and complied Risalo of Sachal in 1933.

Qazi Ali Akbar Darazi (1895-1981 A. D.)

He was in search of eternal truth from early childhood. He was initiated as a seeker on Sunday, 15th March, 1915, at the age of twenty. He spent most of his time in praise of his loving master. He was a great saint, poet and scholar.

During his search for truth, he underwent great spiritual rigors, which transformed him into a great sage of the time.

He performed many unique services for the convent. His literary contribution to Sachal and Sufism is still unsurpassed. He wrote more than sixty books on Sachal, Sakhi II, and the Sufi doctrine. He was a true lover of Sachal and a great devotee of the path. He travelled in many Arabian countries and paid number of homages to the holy places. He was gentle, mild and always smiling. He was also a great educationist and taught the public about inner and outer knowledge. He was the man who taught Nimano Fakir how to recite the Holy Koran, and offer prayers.

His elder son Qazi Ali Gohar compiled the 'Risolo of Sachal', while the younger son Qazi Ali Mardan has helped in establishing a library at Shah Daraza and has written a

book of five hundred and twenty four pages containing the biography of his father and the basic philosophy of Sufism. The grave of Qazi Ali Akbar is in Rohri, only seventy-five kilometers from Shah Daraza.

Muhammad Bakhsh Shaikh 'Kojhi' (1891- 1959 A. D.)

His ancestors migrated from their native place Bhag Nari, a tinny village of Baluchistan, and settled in Shikarpur, Sindh. Being the Deputy Commissioner of Hyderabad for five years he became a permanent resident there. He was a great reformer and social worker, and founded a vast range of Sachal Sarmast colleges throughout Sindh. He was also a mystic poet of various mediums.

Whatever he earned in his life he spent on noble human causes. He was the best state official of his time and ran the administration smoothly, and even his Sufistic approach was of very highest level. He spent most of the night in contemplative invocation and prayers.

He was fully lost unto his master. He was very loving to everyone. Hindus and Muslims both called him 'Baba' (the father). The ninth master, Khwaja Abdul Haq II, considering his meritorious services, made him the chief caliph of convent and he continued till the end of his life. In short, he was a unique lover of the twentieth century. His holy grave is situated in Hyderabad beside Sachal

College. His descendants are still great adherent of Sufi thought.

Tirath Das Giani

He returned from London in 1914 as a successful barrister, and before starting his career, went directly to Sakhi to seek his eternal blessings. He requested the master to make him a collector. The master smiled and replied that he would be the collector of both worlds. These esoteric sayings implied that he would not only become an outward devotee, but if he was prepared, he could also become an inward devotee. Giani chose the latter and abandoned all concept of power and wealth. He spent four years in selfless service of Sakhi II, who filled his heart with countless divine treasures.

Giani did not lay the foundation of his own convent, saying that he was a drop and was lost in the ocean, so there was no need to maintain a separate identity. He was a perfect master and produced many disciples. Among them the name of Master Mirchandani is very important.

There is a very long list of Sakhi's saintly disciples, such as Ahmed Ali, Karim Dino Shaikh, Essar Das, Bhawaluddin Shaikh, Imam Bakhsh Phulpoto, Khuda Bakhsh Abbasi, Babu Kishin Chand, Nadir Khan Pathan, Abdul Rahman Pathan, Danal Fakir, Piral Fakir, Raziq Dino Ujan, whose great lives can fill an encyclopedia.

The Seventh Sufi Master

Khwaja Sahib Dino II (1887-1932 A. D.)

Sakhi II was succeeded by his elder son, the seventh master. He was silent saint and always remained absorbed in the Beloved's effulgence. He never slept on a bed and dressed very simply. He followed all the spiritual traditions of the path. He ate very little food and fasted almost all the time. His outward behavior was so great that he looked after all the seekers himself and loved them more than their parents.

In his period, the affairs of the convent became more organized, and records were fully maintained. Most of the lands income was utilized on social welfare schemes. His period of mastership was a very short and only of seven years, but it was made unique by him, sacrificing his life for truth and the human cause. He became the first martyr of the school.

The Eighth Sufi Master

Sakhi Qabool Muhammad III (1913-1952 A. D.)

Alias Jan Muhammad I, was Sahib Dino's elder son and a true being of Allah, and spent his whole life in invocation. He was an outstanding administrator, and in his period, Shah Daraza was like an independent state, even the Khairpur state administration was unable to

interfere in Shah Daraza's affairs. He was a great scholar of Persian and Arabic. Pir Syed Saleh Shah of Ranipur used to attend his court. He became eighth master at the young age of eighteen and was inwardly detached to everything. This patient and sober saint performed many services both for Khan-i-qah and for the general public. He established private judiciary to provide justice, and local guards to protect the public. He married twice but remained childless, and under the divine will, he was succeeded by his younger brother, the great saint, Khwaja Abdul Haq alias Abdul Hussain.

The Ninth Sufi Master

Pir Khwaja Abdul Haq II (1915-1978 A. D.)

Divinely intoxicated and God-absorbed saint and was a complete dervish. He received religious and literary education in various fields. In particular, he studied the Persian Sufi philosophy. He was well versed in Sindhi, Hindi, Arabic, Persian and English. Prof. Dr. Atta Muhammad Hami says:

"Mian Abdul Haq is a Sufi saint with a living heart. Sometimes he is completely in a state of Divine Ecstasy and Intoxication. He is so generous that he keeps nothing for himself." [98]

He was quite unique among Shah Darazi masters. His devotion was so high that even in sleep he repeated the

divine name and one could easily hear the sound of 'Allah Hoo' in his each breath.

Outwardly, he always performed such actions that people misconstrued. But he did it deliberately in order to avoid praise. He led his whole life in great simplicity and poverty, even though he could have lived in luxury. Though he possessed divine powers, which were witnessed by countless educated disciples, he always said that the most amazing miracle that a man could perform was to live a simple, moral and desireless life, enriched with love and service. He truly proved that by his own noble example. He never cried in pain, even though he was ill and in the state of severe agony. He thanked Allah, "0! My Most Beloved Lord! It is only Your greatness that You remembered me, even though I was not worthy of the pain which is the treasure of great souls."

He always spoke the truth in front of even the highest officials or lords. He used to advise them to fear and obey Allah only.

He passed away on 31st January, 1978 A. D., 21st Safar, 1398 A. H. His invocation of the Sacred Name even after physical departure, was continued until his burial and that amazing fact was witnessed by many. His holy grave is with his brother Sakhi III, beside the main shrine. He was succeeded by his son and disciple Sakhi Qabool Muhammad IV alias Jan Muhammad II.

SILSILA-E-TAREEQAT

THE SHAH DARAZI ORDER OF SUFIS

The Holy Prophet MUHAMMAD

(peace be upon him)

Hadrat Ali al-Murtaza

Hadrat Imam Hussain

Hadrat Imam Zain-ul-Abdeen

Hadrat Imam Muhammad Bakar

Hadrat Imam Muhammad Jaffar

Hadrat Imam Muhammad Mussa Kazim

Hadrat Imam Ali Mussa Raza

Sh. Khwaja Maroof Karni

Sh. Abu al-Hassan Sari Sakti.

Sh.Junaid Allah Bagdadi

Sh. Abu Bakar Shibli

Sh. Abu Fazal Bin Awahid

Sh. Abu al-Farah Tartussi

Sh. Ali Bin Muhammad Yousuf Hankari

Sh. Abu Saeed Faruqi

Sh. Syed Abdul Qadir Gilani

Sh. Abdul Qadir Suharwardi

Sh. Aumaduddin Ilyas
Sh. Najamuddin Kubrai
Sh. Majeeduddin Bagdadi
Sh. Ahmed
Sh. Nuruddin Kubrai
Sh. Muhammad al-Hassan
Sh. Muhammad
Sh. Yahya Madani
Sh. Kaleemullah
Sh. Murshadna Ubedullah
Khwaja Muhammad Hafiz Faruqi
Khwaja Abdul Haq I
Sakhi Qabool Muhammad I
Khwaja Nazar Muhammad
Khwaja Najamuddin
Sakhi Qabool Muhammad II
Khwaja Sahib Dino II
Sakhi Qabool Muhammad III
Khwaja Abdul Haq II
Sakhi Qabool Muhammad IV

GENEALOGY

THE SHAH DARAZI ORDER OF SUFIS

Hadrat Umar Ibn al Khattab al Färuq
(586-644 A. D.)

Abdulâh
Abdul Aziz
Gen. Shaikh Shahäbuddin Muhammad
Muhammad Bâqar
Abdul Latif
Ishâq
Muhammad
Unis
Abdullah
Ahmed
Burhänuddin
Abdul Muttalib
Abdul Wahâb
Abdul Aziz
Burhänuddin
Abu Saeed Ahmed

Muhammad

Sulemän

Muhammad

Muhammad Ismäeel

Makhdum Abu al Fatah

Makhdum Mahmood

Makhdum Abdul Aziz

Makhdum Razeealuddin

Makhdum Nuruddin

Makhdum Khwâjâ Abu Saeed Ahmed

Makhdum Sulemân

Makhdum Shahâbuddin

Hafiz Illimuddin

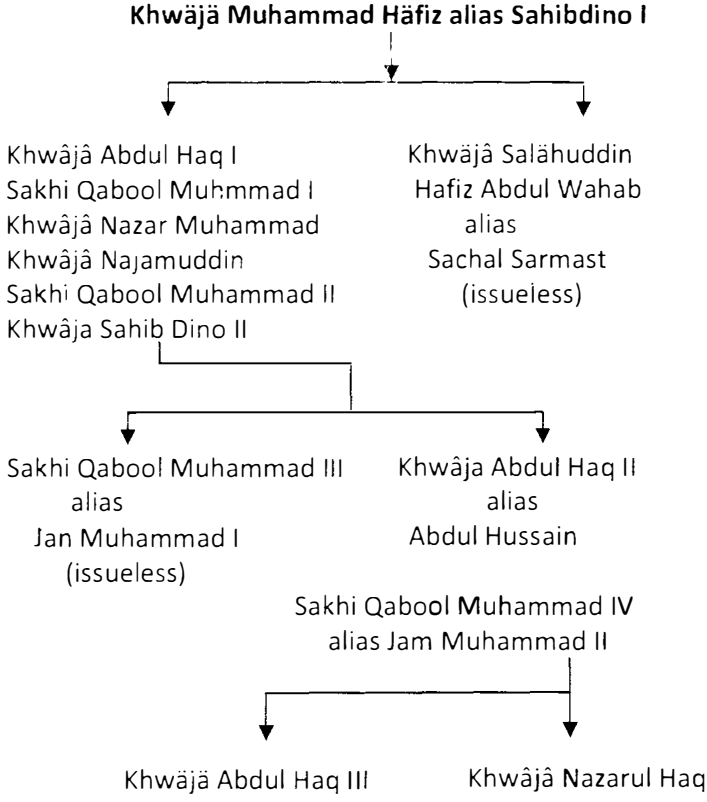
Makhdum Moosa

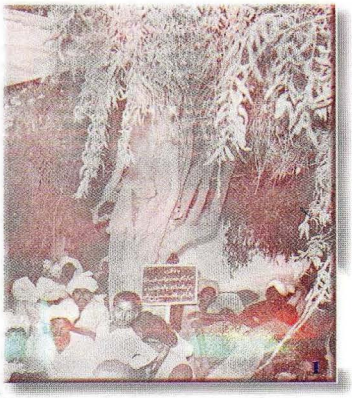
Makhdum Sharafuddin

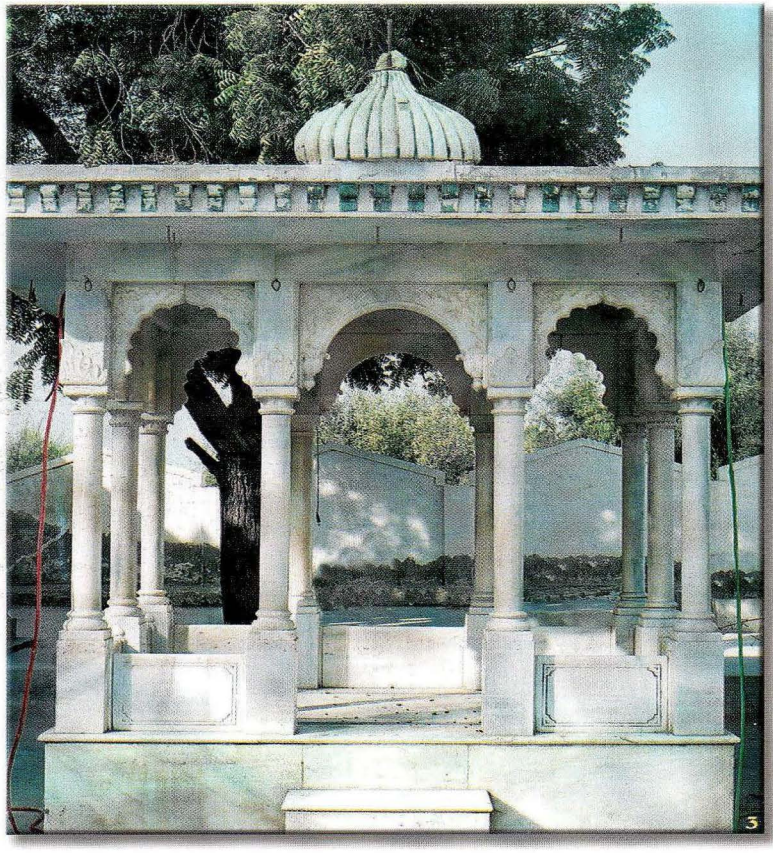
Makhdum Abdul Wahâb

Makhdum Muhammad Hafiz

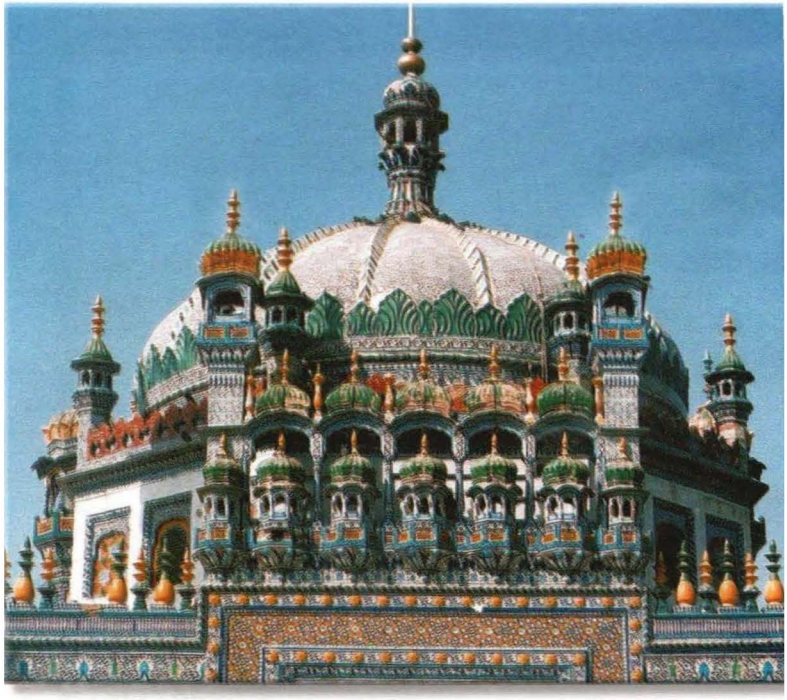
Makhdum Abdul Wahab


Khwäjä Muhammad Häfiz alias Sahibdino I
Khwâjâ Abdul Haq I
Sakhi Qabool Muhammad I
Khwâjâ Nazar Muhammad
Khwâjâ Najamuddin
Sakhi Qabool Muhammad II
Khwâja Sahib Dino II
Khwäjä Salähuddin
Hafiz Abdul Wahab
alias
Sachal Sarmast
(issueless)
Sakhi Qabool Muhammad III
alias
Jan Muhammad I
(issueless)
Khwâja Abdul Haq II
alias
Abdul Hussain
Sakhi Qabool Muhammad IV
alias Jam Muhammad II
Khwäjä Abdul Haq III
Khwâjâ Nazarul Haq





1. Guava tree, where Khwaja Muhammad Hafiz, Head of the Shah Darazi Order of the Sufis used to sit in contemplation.
2. The ancient throne.
3. The Marble throne (Takht) where the enthronement Ceremony



The Holy Shrine of Shah Darazi Masters

Sachal Sarmast

The sketch of Hazrat Sachal Sarmast

The Historical background

Sachal was born in 1739 A. D./1152 A. H., a period of political, religious and social turbulence and unrest in Sindh as well as in India. The following is a very short version of the age.

Political Turmoil

Political conditions have always influenced social institutions. Even variations in culture correspond to the political conditions. As a subject of study, politics is a social science which basically belongs to the area of human behavior, and human behavior is temperamental. This change also causes many changes in the general behavior and surroundings.

The Persian King Nadir Shah depressed and depredated the city of Delhi so much that his tyranny and the clattering of horses' hooves played an integral part both in fables and in the minds of the people. He only knew the language of blood-shed and annual tributes. Thousands of human beings became homeless, and even lost their closest relatives. The Mughal Empire crumbled down so much that it could never become as strong as it was before the invasion.

The same situation also prevailed in Sindh. The main issue was friction and intrigues between the Kalhora and Talpur families over the question of state power. They also faced the problem of Sikhs and Rajputs on the north east frontiers, who were looting and killing helpless people, and also depriving them of their women and cattle. Their aim was to regain their lost glory and status they enjoyed in the past.

The greatest political advantage was acquired by the British empire, who planned a systematic strategy to swallow up India gradually, in order to utilize its geographical position and natural resources. They first gained a foothold in Sindh by establishing a factory in Thatta. Secondly they obtained the Talpurs' permission to survey the Indus river from Karachi to Punjab, and then to Kabul.

The Master Sachal Sarmast of Shah Daraza had envisioned the future and was greatly pained by the ensuing foreign occupation and slavery. He predicted and denounced it in clear terms, both in his poetry and by his outward action and warned public of the coming dangers. The scholar G. Allana has very beautifully translated Sachal's Sindhi poem on this issue:

اولهه سج نه الهي، متان ٽئي اوير،
ميڙي ويندءِ مغربي، تاريڪي ۾ تير،
ڇڏي ويندءِ ڇپرين، ڏونڍين سندا ڏير،

مرد ڏين ٿا مام ۾، ماٿيڪي مٿير،
وڃھ اتي، وڃھ پاڻ ۾، ھيڪڙائي جي ھير
ناسودي ناخير، نيٽ پوءِ نابود ڪن.

"Yonder towards the West behold,
The sun has not set, though hours passed untold.
The Westerners will you for long enchain,
For long will on you misery and tyranny rain.
Millions of you with their swords will they kill,
Your corpses will your fields and forests fill.
Here is what the wise advise you in secrecy,
In which lie the seeds of a hidden mystery.
Between yourself (Hindus and Muslims) sow, here is an opportunity,
The seed of an undying and unbroken fraternity.
Differences and doubts you must shun;
In bonds of friendship, stand as one." 99

Economic Conditions

The discovery of 'Mohan-jo-Daro' patronizes the idea that from ancient times Sindh was economically very rich and advanced.

The people were mostly engaged in agriculture. The two main crops were Kharif in autumn, including rice, millet, jower, etc., and Rabi in spring, which yields wheat, barley and grain. But in some parts a third one, Adhoon,

was also produced. It consisted of maize and jowar. Cotton was also grown where there was a perennial supply of water. Sugarcane, though very little, was also grown. Though the current modern irrigation system was not in use, the general methods of canal were often amazingly good. Dr. H. T. Sorley says, "The truth is that Sindh has always been a pioneer of irrigation in India and has had a system of canals and watercourses since the beginning of historical times, tended by people who knew very well how to use the bounty of nature." [100]

Sindh was also once the home of gardens, which abounded with dates, mangoes, vegetables and flowers. All classes, Hindu or Muslim, passed and spent their hours of relaxation while relishing in them.

The main industry in Sindh was the textile industry. It produced a high quality blend of cotton and silk, which were also appreciated in foreign countries. But around the middle of the eighteenth century there was a great slump in the textile industry. This was due to the rise of British textiles, political unrest, foreign invasions, misgovernment and imposition of heavy taxes by the rulers.

The next most important industries were indigo, saltpeter, animal husbandry, dairy farming, leather fishing, lacquer work, glazed pottery, ivory carving and arms of the finest type, especially the large variety of high grade swords which were superior to those produced in most parts of India.

Though the political disturbance had affected the economic conditions of the province, the general situation was comparatively better, and people lived the healthy and prosperous lives.

Sachal himself never kept a single piece of land. Instead, whatsoever was presented to him, he accepted and immediately offered it to his master or expended its gain on the helpless people. But he personally looked after all business affairs of Khan-i-qah, and also maintained all the worth of the income of the lands. He always made great allowances for poor tenants and exempted them from taxation. He also strongly sided with the people, who were engaged in different arts, so that they could develop their outer as well as inner powers.

Religiosity

Sachal's environment was completely dominated by the religious extremists. This factor caused the deaths of many saints and scholars e.g., Shah Inyat of Jhok in the district of Thatha, and Makhdum Abdul Rehman of Khora in District Khairpur Mir's, were among the first batch of martyrs. But Sachal never grew discouraged for a single moment and faced everything with a smiling heart. However, through his words and actions, he bitterly criticized the elements of extremism in religion, and stressed upon the pursuit of a true religious doctrine. He never revolted against any religious dogma and only

opposed the element of orthodoxy and formalism in the religion. No amount of suffering could prevent him from favoring those without a class.

Literature

The period of Sachal was highly enriched with literature of various languages. It was rightly called an era of literary giants.'

In his time such people survived who were themselves the founders of different arts and great patrons of authors, writers and poets. Among them are the names of Pir Muhammad Rashid, Pir Sibghatullah of Pir jo Goth village, Mir Suhrab Khan, Mir Rustam Khan, both state rulers, the Mukhdums of Khora, Rohal Fakir, Syed Jan Ali Shah of Rohri, Bedil of Rohri, Sami of Shikarpur, Makhdums of Pirialo. In lower Sindh, Mir Ali Sher 'Qani', Syed Sabit Ali Shah and Wali Muhammad Khan Laghari etc., were the main figures.

In India, the majority of Urdu poets and scholars were Sufi. There was a great influence of the Sufistic teachings in the literary works of Wali, Abru, Dard, Mir, Souda and Ishq, etc.

In the West there was also a vast number of men of letters and philosophers, including the German philosopher Immanuel Kant (1724-1804), Georg Wilhelm Friedrich Hegal (1770-1831), German philosopher Arthur

Schopenhauer (1788-1860), French philosopher Francois Marie Arouet De Voltarie (1694-1778), British philosopher David Hume (1711-1776), Alexander Pushskin (1799-1837), German philosopher Johnn Friedrich Herbart (1776-1841), Oliver Goldsmith (1728-1774), James Henry Leigh Hunt (1784-1859), Walter Scott (1771-1832), Percy Bysshe Shelley (1792-1822), Byron (1788-1824), Thomas Gray (1716-1771), Rousseau (1712-1778), Samuel Coleridge (1772-1834), William Blake (1757-1827), William Wordsworth (1770-1850), Robert Burns (1759-1796), John Keats (1795-1821), and Charles Lamb (1775-1834) etc.

It was no doubt, an amazing era of literature and philosophy.

Sachal being the multilingual and extraordinary outspoken mystic-poet, held a distinguished position among his Eastern and Western contemporaries.

Through his works, he created everlasting love and tolerance among human beings of all schools of thought. He was a great reformer of the international society. Humanity was then ruled by religious orthodoxy, inequality, injustice and disbelief. The field of self-realization had either not been explored or was behind the times. Sachal as a man endowed with Divine Truth, was able to understand all matters and truly struggled to enforce the human values. He fully succeeded in guiding the public on the right path. He never followed the timeworn path, but instead always taught and showed the

people new ways of attaining a state of eternal love. His teaching consisted of:

"You can really become a man or woman when 'I' and 'you' are meaningless to you. You will then disengage yourselves from the bitter state of the ego, and instead be engaged in the Beloved's Name. Be aware of the true nature of everything. Realize the Divine Light and do human service. Your love should not be for worldly belongings and attractions. Be ever temporary. Rather, adopt truth, purity and courage, for these are the divine qualities, and are 'everlasting. Create brotherhood and peace on earth. Help the needy and the suffering beings, and be one with the Eternal One, because if a drop is out of water, its life is very short. But when a drop losses its identity in the ocean, it still keeps on flowing and becomes immortal. Entire extermination of the lower self means an eternal life of the Supreme Self."

SACHAL'S BIOGRAPHICAL OUTLINES

Eight hundred and twenty-six years after the martyrdom of Iranian mystic Hussain bin' Mansur al-Hallaj, a God-realized soul, Sachal, from Sindh, the land of lasting love and Sufistic peace, made the same proclamation but in a clear voice. His Supreme Self cried out "Ana-ul-Haq", 'I am the Truth.' He was called as Mansur Sani (the second Mansur). He himself openly declared:

من زنم نعره اناالحق اندرین آخر زمان منصور وار
نوبت آن بادشاهی میزنم، شهریار شهر یارم شهر یار

"Truth in this frail worlds Mansur-like I ejaculate,
The slogan of the Sovereignty Divine I re-actuate." 101

This great Sufi master was born in the village of Shah Daraza Sharif, situated between the towns of Gambat and Ranipur in the District Khairpur Mir's of Sindh in Pakistan.

As there is an Islamic tradition to name a newly born baby after his her ancestors, he was named Abdul Wahab, after his great grandfather. Due to his extraordinary truthfulness, was called Sachoo, or Sachal which means, "The one who speaks nothing but the truth." Sometimes he was named Sachedino, which implies "Gifted by The Divinity." These were perfect names for him, because this great lover of the truth, not only sought and attained it, but also loudly announced it. And he was a really a gift of God for the suffering and frustrated humanity.

He was also called 'Hafiz Darazi', firstly he memorized the Holy Koran, secondly he composed a vast number of Persian poems, and thirdly because he loved his native place more than any other holy city in the world. The same had previously been done by Hafiz Sherazi, so he was called 'Hafiz Darazi' in comparison with the latter one. His most popular name 'Sachal' ends with 'Sarmast', which means, 'A man intoxicated with the Divine Love.'

His native home Shah Daraza was originally established by an attendant of the Faruqi Family, Daraz whose main duty was to maintain the Faruqi estate presented by the state rulers. But later this world-renowned village, due to the extraordinary divine devotion of the Faruqi masters, producing a vast majority of self-realized men and becoming the leading center of soul-realized fellows, was also called 'Dar-e-Raz', the main Gate of Divine Mysteries. Sachal himself says in his Persian poem.

گربگوئی می شوم واقف از این اسرار رازُ
پس توکن با صدق دل روئی بسوئی شاه دراز

"The Divine Secrets if you wish to know,
To bounteous border of Daraza you must bow." 102

His Boyhood

Sachal was still a little boy of six, when his father Khwaja Salahuddin died, and he was taken in care of first by his grandfather, Khwaja Muhammad Hafiz, then his uncle Khwaja Abdul Haq I, who later became his master and father-in-law. He also appointed Hafiz Abdullah, one of his student, as Sachal's teacher. He taught him the Holy Koran and all kinds of religious drills. At the age of twelve he had gained proficiency over most of the fields of learning. An amazing story is told about his childhood that

when the first letter of Sindhi alphabet 'Aliph', which stands for Allah was taught to him he regretted to have it followed by the second letter 'Bay', meaning without. And to him there never was anything without Allah or God.

He was very sober by nature and always preferred solitude. He liked to be alone to converse and commune with the Divine. He in his Sindhi poetry says:

جتي ماڻهن ميڙ اُتي آءُ ناهيان، وحده واحده پرسان سڳو ساهيان،
ترڪ الدنيا سنت طلب المولیٰ فرض چاهيان تو چاهيان،
ويندس رهندس ڪين ڪي سرتيون سانگو لاهيان،
چڏي تعلق سيئي ڏيان پنيوران باهيان،
'سچيڏنءُ' دم خيال، بن واٽ نہ ٻئي ڪا ڪاهيان،
سسي سپاهيان پٽي شاهہ حلاج جي.

"Where the crowds there I never aspire,
Abandoning all, only unity I wish to acquire.
O! Sachal! there is no way excepting the Divinity,
The only way to eternal life and Hallaj's Ecstasy." 103

He was about seven when Shah Abdul Latif of Bhit came to pay his respects to the Patron Master of Darazi Sufi Thought, Khwaja Muhammad Hafiz. When Sachal was introduced to him, having seen him, he might have received some mystic intuition, he forecast, "This God gifted child will one day uncover those divine secrets which I have still kept concealed." 104

The prediction came true, for in mystical world Sachal was recognized the most outspoken and boldest reveler of the divine secrets related to human soul.

His youth

After completion of his formal education, he mostly became a solitary contemplative. Sometime he sat in the company of sages and seers and discussed with them wisely and openly about all subjects.

In His Persian poetry he divulges:

هست این قائم مقام شرع
که بنا کرده است امام شرع

او شرع رو متاب گرمردی
غوث و قطب کند سلام شرع

گرچه میرو وزیر سلطان ست
برهم غالب ست حکام شرع

گفت ملحد که حد شرع گذ اشت
چون بوحدت روم کدام شرع

"The religious laws will remain everlasting. Because they have been constituted by The Holy Prophet. If you are sensible man: deviate not from religious laws. All holy men yield to them. These are likewise applicable to the

kings, ministers and chieftains. The heretics say that Sachal has exceeded the religious limits, but I have actually by-passed by attaining the height of communication with the Beloved." 105

As he went further and drank deeply the wine of eternal unity, he transcended the outer limits and then proclaimed thus:

سالها بردم مسلمان دیندار تابدانه تسبیح میکردم شمار،
دروظائف دردهم شاغل بودم، سوئی مسجد روز شب مائل بودم،
در بحر توحید مارا غوطه داد، دردلم آن مایه دردی نهاد،
عشق افزون بافقر امداد کرد، خاطوی ویرانه ما آباد کرد۔

"For many years I was a strict religious man. I counted the beads of rosary regularly. I was fully occupied in the mosque and sacred writings. I passed many years in penance and austerity. I spent most of my time in abstinence, discipline and chanting the divine Names. Everybody appreciated me a lot for doing so. But one day I happened to be in the presence of Master Abdul Haq and abandoned everything excepting eternal union. He dipped me into the Ocean of Unity and filled my heart with the treasure of divine pain. He blessed me with the excessive love and sainthood and gladdened my barren heart with the eternal joy." 106

His whole life was a model example of love, humility and simplicity. He never hunted, trapped or slaughtered

animals or birds. He never took any kind of intoxicant, including alcoholic liquor and tobacco. Even his dearest companions were not allowed to smoke the much familiar 'Hukhah' in his presence, for, as he openly declared: "Can there be a greater intoxicant than love? If you wish to drink wine, drink the wine of love in the cup of 'Master'. Try to see His image in the cup which you hold, be lost unto Him. Free yourself from the wine of diversity and drink the wine of Unity! He expresses in the following Persian poetry:

ساقیا این شراب انگوری، مانخواهیم کزدست صد دوری
لازوال ست آن می، وحدت، آن بنو شان زهم زمهجوری

"O! Cup bearer of the Unity Divine,
I never require the grapes made wine.
Get me drink a cup of Eternal Unity,
Which may relieve me from outer duality." 107

His Physical Features, Dress, Food and Nature

Sachal was of medium height, and had a radiant face from which one could observe an indescribable Divine Light. He had a broad forehead, burning, misty eyes, long hair and a soft flowing beard, which he never even dyed, even with henna, as was the practice of the time. He rarely smiled and there was always a tinge of sadness in his eyes, as if he suffered for others.

He dressed quite simply. He wore a white 'Pehran' (shirt) with a white 'Goad' (sheet/loincloth) around his waist. He used to wear a 'Kulah' (a green cap) whenever he stepped out, and wrapped a green 'Dastar' (turban), a gift from his master, around it. For outside activities, he always wore blue colored trousers. In winter, he used to wear a black woolen blanket. His footwear consisted of a pair of 'Chakiries' (the typical wooden footwear usually worn by saints and yogis), but when he took a long stroll in the meadows and mountains, he preferred to walk barefoot.

He slept either on the 'Sandal' (Hard wood) or on the ground or floor. He spent most of his night hours meditating on the Divine Attributes, resting his forehead on the handle of a 'Beragin' (an iron yogic staff). He sometimes took a 'Hasa' (a club) or a wooden stick, and he also had a 'Tamboura' (musical string instrument). No doubt he was the Divine-occupied by nature.

His diet was also as simple as his life. He ate curd mix with Red pepper and some pieces of bread of barley. He took no meat, but whenever hard-pressed, he would take gravy from the meat instead. He liked vegetables most. He always took very little and light food during the whole day in a Sufi bowl, 'Kista' and fasted in the night. He always preferred solitude and silence. He never left Shah Daraza except to sometimes visit Khairpur, Rohri, Larkana and

Shikarpur (all towns of Sindh). He never desired, like the other religious and spiritual heads, to be praised or respected.

As Darazi Sajjada Nashin were physically limited to their Khan-i-qah, Sachal performed their outside activities for them.

He always helped and guided helpless human beings, and gave his blessing to everyone indiscriminately.

He was a true lover of Sufi Kalams and music. Hearing them he would fall in to a state of Divine Ecstasy and the tears rolled down from his cheeks. He would dance ecstatically little caring what people thougt of him. He was himself a great singer and musician, and in his ecstatic mood he used to reveal the Divine Mysteries through his poetic expressions. The master had appointed two men to write down his precious utterances, but if they missed some words and requested him to repeat them the answer was, "I did not sing; He Himself sang."

His Marriage

His master and paternal uncle Khwaja Abdul Haq got him married to his daughter, Sachal's cousin, who only lived two years and died childless. Sachal did not marry again. Any research scholars trying to find out about his

involvement in any other worldly love should take note of this.

His general nature or behavior was so refined and loving that even the state rulers became his disciples. His attractive manner greatly influenced the lives of ordinary people, who themselves were transformed into self-realized and saintly beings.

As he was a Divine and natural poet, he never needed a pen or paper, though some time he did it while writing his Persian poems. He did not need a teacher in the poetic field either nor did he have time to contemplate on poetic techniques. When he was offered a precious paras stone, which it is said, would turn any particular metal it touched into gold, he refused it saying:

"The way to such stones-precious I myself reform
Because through my eyes, superior I can perform."

He could have had worldly riches and comforts, but he preferred a life of poverty, service and remembrance of His Name, all of which caused great reforms and social changes in society. He suffered much for his revolutionary nature, but never became discouraged. Even though he possessed unlimited Divine powers and made occasional use of them when necessary, he never attached any value to these miracles and always said, "These are only the endearment of little boy. The true man of God never does

anything which earns praise for them. The real miracle is that one can remain with his Beloved."

Though he in his whole life never violated any religious or social code, but always said and practiced, "Love is the greatest religion of all. If you drink the cup of love with the hand of a master you will know that in reality all human beings are one, and the Face of the Beloved is everywhere."

Sachal as a complete ascetic

He was a master of religious literature and observed all religious ritual strictly. Not only did he himself adhere to all kinds of religious codes of conduct, but he also urged others to do the same:

"You! Offer your prayers five times punctually in the mosque. Never miss the Friday prayer and stand in the front line. Fast in the month of Ramadhan and be pious. Recite the Holy Koran yourself, or hear it from others." 108

He eventually describes in his Persian poetry:

یک روز به پیر خود رسیدم، خبر درد نه قصها شنیدم
هر گه که برمن نظر کردے، پر درد همین شدم بدردے

"One day I happened to attend the master's court. I heard nothing there except pangs of love. When the loving

master looked at my face, it made me dip into the depths of those pangs." 109

We can sum up, when Mansur was asked by Satan, "What was the reason, I only said that I am the better one and was expelled and cursed, while you are blessed even proclaiming yourself, the God?", he was told in reply, "God is One and never has a participant. I knew my origin and was relieved of my own individuality by losing myself in his Existence and thus He Himself proclaimed, 'I am God', while you, still keeping your individuality, said that you are the better one, so you were banished."

In the same way Saint Sachal said, "God is the Unique Manifestation everywhere and all have come from One."

The Conflict of Religious Leaders with Him

Religious leaders took serious notice of what he said. The outwardly educated scholars have always heard and studied God's nature formally, while the Sufis have seen and practiced it.

First the leaders complained to the king, who said that Sachal was a true saint of God therefore no such complaints were to be brought before him in future. Then the scholars visited Sachal personally and inquired why he spoke as he did. He asked them if he was religiously wrong and what the maximum punishment for it would be. They replied that it would be the death penalty. Sachal agreed.

With that consolation they were about to return when Sachal again raised the Slogan of Truth, and the religious leaders attacked him with swords. But it was a matter of the highest wonder that they passed through his body as if it were water. When he came out of the state of Divine Ecstasy, and was told that he had again made the most objectionable utterances, he inquired why they had spared his life. They answered that they had done their best to take his life, but their sword had no affect upon his body, he smiled and said, "I was not speaking that I am He, but He Himself asked me to speak." The religious leader, he spoke to, fell at his feet and became his disciple.

But even though he had became one with Him, through spiritual practices he still had great reverences for religion, and throughout his life, he never caused to create any hurdle in religious process or practice.

His Physical Departure to the Eternal World

He remained healthy throughout his life because of a regular and simple diet, fasting and the practice of meditation. He used to say that even though he was 105, he had to fly to the real world fifteen years earlier. For the last three days of his life he did not move out of his room. Only the sounds of melodious music and ecstatic dance were heard by the attendant disciples. He always had great love for music and beauty. Once he was ill, some of

his lady disciples sang the Glory of God. He recovered immediately. The melodious song, had the same affect upon him as a soul in a body.

He left this earthly planet on 14th of Ramdan 1242 A. H.,1825 A. D., His guidance and blessings are always within us. One of his Persian couplet he expressed:

تونہ ئی اوھست خودرا گم کنی، خویش رادر بحر وحدۃ انگنی

"He is, You are naught, Loose yourself,
And fling yourself in the Ocean of Oneness." 110

A BRIEF ACCOUNT OF HIS SAINTLY DISCIPLES

In spite of the fact that he personally initiated no disciples and whoever wished thus he would send to his master, who accepted them and sent them back to Sachal for further training. Sachal was as truly a matchless jewel in spiritual arena, he trained and produced a huge batch of saintly being souls, who really deserve a separate thesis done on each one. There is a long list of such students, who under his guidance became great masters and poets of their own time. They founded their Khan-i-qahs and even themselves produced a vast number of masters and disciples. Their own Urs Sharif (a religious and literary gathering arranged in the memory of a holy saint) are still

annually celebrated with great enthusiasm, a few of which we describe as follows.

Fakir Nanik Yousuf, his main disciple (1783-1853A.D.)

His original name was Shamsuddin, the son of a religious leader and landlord Moulvi Hashim, form the village Kandi Khokhar in Baluchistan Province. Thus they settled in Sindh. He was called Yousuf due to his beauteous form, after the handsome prophet Joseph. He was given the name of 'Nanik' after visiting the Golden Temple of Amritser. After successfully receiving education in the various religious fields he was declared to be a religious scholar at the age of sixteen. Soon after his father's death he was appointed as religious leader of his place.

Due to his scholarship and piety, his fame spread far and wide, and even great religious leaders came to visit him and sought his advice.

But he always realized that though in the eyes of general people he had become a religious scholar of repute, yet he was unconscious of the realistic side of the life. One day he dreamed that he was being apprised that he would arrive at the perfection by the help such person who lives in the sacred land where the slogan of 'Ana-ul-Haq', I Am The Truth, is upraised day and night. He also visioned a saintly man who, was calling Shamsuddin

towards himself. After dreaming and beholding the sacred face of a saint, he became unaware of everything. All the time he visualized the holy voice and face. The call of life eternal had come. All his thoughts belted round the conception of union with the Beloved. He could not rest in peace and pulled out himself in the pursuit of truth and beauty that is the essence of real life. His possessions consisted of a precious drinking pot, an embroidered velvet pillow and a small leather bag filled with the silver coins. During the journey he passed by a river and determined to stay there. When he wanted to drink water, he saw a man drinking with his own hands. Minding the futility of having a golden pot for no reason, he threw it away and drank with his own hands. When he was going to retire, he saw a fellow resting on his own arm. Seeing that he cast the velvet cushion aside and slept likely. While it was still dark, he restarted his venturous expedition. While traveling he perceived something glittering like a valuable coin and wanted to possess it, but while taking it up, he came across that it was only a leaf of a tree and was shining due to dew fall. At the moment he also saw a man in the distant, wearing sacred robe, who was critically smiling to see his monetary affection. He felt great remorse over his condition and downed the bag without any wavering.

Now he found himself hugely relieved and proceeded towards the destination in the state of singing and dancing

with an indefinable pleasure. It is the natural law that as the real soul arises, the yearning for worldly ownership and titles dies out.

The adventurous journey of Shamsuddin was doubtlessly long and full of dangers, but his fervor had made him so daring that even the thorny bushes and wild creatures could not refrain him from scoring his objective. And the time came, he made it by entering into 'Dar-i-Raz', the gateway to the secrets of human life and the divine light.

While passing by a wilderness, he saw a mystical convent and heard the mystical music coming out of it. He immediately stepped in and recognized the master, who was entirely absorbed in musical themes. A number of partisans was also there. The master suddenly provoked and ordered that the new comer should be forced to leave the place he was not supposed to attend. The order was complied with. Shamsuddin realized his foolishness and sought the permission to enter the court by apprising him that he was the son of a great scholar and landlord, and had come a very long way just to be initiated in the path divine. The attendant duteously went to the master, but reverted back soon with the message that: "Two swords cannot stay in the same sheath. If one really desires to be in the service of God, he has first to relieve himself from the wrong notion of ownership and award. And whosoever embarks upon it, he should be thrown away from the divinely presence."

He realize his slip again and then implored the attending saint to be allowed to serve God through serving the great master.

Having passed the toughest procedures, after a long time, he was permitted to be in the service of master. In first instance he supplied woods as fuel for cooking the food of convent. But during that task he always remained hungry, by the time he freed himself, the food stuff was over. The master noticed it and changed his employment to fetch the water for residential area. After sometime he was assigned the task of leveling the earthy floor of the convent.

The person of a scholarly and lordly batch took upon himself all task very sincerely and matchlessly. He used to insert all those mystical experiences in diary, which was playfully torn out by a village boy. The story was narrated to the master, who showed great anger and informed him that as he even couldn't secure a small diary, then how could he become qualified to be a good disciple. The master strictly ordered the disciples to throw him out of the area immediately. They dragged him, which seriously hurt him. But great salutations must be paid to such student who still kept on singing the grandness of his teacher. Today it is quite rare to find such one who may follow the footprint of Shamsuddin. The modern man is completely dominated by materialistic approach. The few among few can be traced out to be unquestionable in the path of true love.

The ardor of young fellow did not go in vain and he was richly rewarded by the bounteous hand of divinity. In fact there was an other favorite disciple of Sachal, Yaqub Faruqi. Due to his rigors self disciplines and dedication, the master preferred him to everyone. The master actually wanted the main bounties to be conferred upon him. But the natural law acted contrary to that. One night the master called Yaqub from his chamber, at a time when he was not there. Shamsuddin responded by saying that Yaqub was not there but his son Yousuf was present. Actually both disciples were nearly of same age. But the words spoken referred to the Prophet Jacob and his son Joseph. The master having called thrice, received the same reply, called him in and said to him: "When He Himself desires that the mystical blaze may be passed on to you, then Sachal cannot intercept the natural course of law".

Yousuf shuddered and folded his hands with in great reverence, bowed his head and humbly replied: "0! The great and beloved master! I was, am and will always remain your humble servant at your holy feet. Bless me, 0! gracious father." Sachal embraced him and said: "Blessed you are my son. You came true to all my expectations. You are the falcon among my all disciples."

Yousuf proved himself a grand mystic and poet in various dialects and also produced a long chain of masters, among whom, the names of state ruler Mir Ali Murad and

Ghulam Hyder Shar are pre-eminent. His holy shrine is located in Fakir Jo Goth of Agra village in district Khairpur.

Muhammad Saleh Qadri

His ancestors, unlike common belief, were resident of Lasbela then Sâhiti belt of District Nawab Shah of Sindh. They were of Jam tribe, but due to the effect of the Qadria Order of the Sufis, later on they were known as Qadris. They were also known as Jamani.

His spiritual eagerness led him to the mystical sanctuary of a Sufi Saint Syed Muhammad Makie Shah in Hyderabad District, where he meditated and intuited to visit the Shrine of Usman Shah of Marwand popularly known as Qalander Shahbaz of Sehwan. During midnight, while contemplating, he felt that a court of saints, under the presidency of Usman Shah, suddenly appeared and Shah Makie was also there, who requested the saint accept Qadri as his student. But after some time an other masked mystic with green turban, green robe, manifested himself there and was warmly greeted and embraced by Usman Shah. Usman Shah informed Qadri that the covered fellow was preordained to be his master. When Qadri came out of rapture, he embarked on a long and risky journey from one place to another in the search of a unknown master.

After an adventuresome frisk, he reached Shah Daraza and lost his worldly senses in the presence of

master. Inner consciousness had alerted him that he was lucky enough to behold the enlightened face of the great master. That was Khwaja Abdul Haq I, who after initiating him with basic training, handed over to Sachal for further guidance, under whose guidance and drill, he not only transformed himself into a serene soul, but also produced the long list of soul realized and scholarly fellows. Among those, even the name of his own son Ghulam Muhammad Gada led the rest list. His tomb is situated in Larkana District of Sindh. His direct descendant and present successor Professor Doctor Ayaz Hussain Qadri is also a sage and scholar of his own repute.

Muhammad Salâh Jeho

He used to meditate on the mystical shrines. The research unveils that he was instructed by the renowned mystic Khairuddin Shah alias Jea Shah to become the disciple of Shah Daraza. This fact is also verified by an ancient sacred writing inscribed on his shrine. He used to come from Doonho village to Shah Daraza, both in Khairpur Mir's to pay his homage to master and learn the divine secrets of human life. He was a great Sufi poet of his own era.

Though we do not find much authenticated biographical record about him, yet his spiritual dignity is quite visible through the remarks of Sachal:

"Wherever Saläh is, there always Allah is."

Guhram Jatoi

Guhram son of Ali Bakhsh, Jatoi by caste, was originally of Bhag Nari, then a village in Baluchistan Province. Later on his forefathers settled in Sindh. He himself was from the village Thariri Hashim in Larkana side. He was saint and poet of repute. One day he was asked by the master to fetch the message of love to Pir Ali Gohar Shah Asghar, one of the pioneers of the Pir Jo Goth Khan-i-qah in District Khairpur Mir's, who was staying in Nim Village of District Shikarpur at that time. Guhram passed by his place of living while singing with his associates. As in Pir's opinion, the act of singing was strictly banned item, so he ordered his henchmen to bring him in his court immediately. But during interrogation Guhram sang a song that had the guidance for the Pir that he had wasted his whole life in reading and writing books without love, and though in the eyes of people he was very godly man, yet he lacked the inner awareness. The Pir was literally moved to tears and from that day he himself transformed into a great mystic poet of the time. We here present the original text of the song which suddenly changed the life of a great scholar.

ناحق وڃايئي نينهن ري، ساري عمر افراد ميان،
ڪوڙيون ڪتابن جون پڙهي، ٿئين مولوي مقصاد ميان،
ڪاغذ ڪارا ڪيئي ڪيترا، پرهين ڏنا برباد ميان،

منهن ڏڪي ماڻهن ڪنان، زاهد ٿئين تون زياد ميان،
حق نہ حاصل تو ڪيو ٿئين عشق ڪئون آزاد ميان،
گوشي ويهي 'گهرام' چئي، ڪر يار کي تون ياد ميان،
تو ۾ نظارو نينهن جو وڻ عشق ڪئون ارشاد ميان.

Qadir Bakhsh Bedil of Rohri

Though the mystical way of living was overtly introduced to him by Jan Ali Shah and then covertly Usman Shah of Marwand, but he also attained the spiritual bounties from a number of mystics of their own repute. Though a little record exists on his life, yet Iam truly amazed that the scholars have just ignored the most important historical episode of his life that associates him to the chain of the Shah Darazi Order of the Sufis. Saint Bedil used to come secretly to pay his homage to the Darazi Shrine, as an Awaisi Sufi, to receive spiritual blessing from Sacha1 Sarmast. But soon it was noticed by then master, who directed the warden Ashiq Ali to bring Bedil in his presence. He complied with the order and brought him in front of the master. He very affectionately said to him that as he knew that Bedil had been receiving esoteric experiences from the great Darazi Master and he had to take a lot of pain for doing so, therefore in future there was no need to undertake such physical exercise and he would be conferred upon accordingly in Rohri. The great mystic Bedil of Rohri has himself acknowledged the fact in his very famous mystic song as follows:

عشق جو يارو شاه درازن ۾، عجب اسرار هو
مست سالڪ مَ سچل، عارف اتي اظهار هو.

بره جي برسات جو تنهن ويرِ تي وسڪار هو
ظاهر باطن تنهن وٽِ، درد جو ڏڏڪار هو.

وجد وحدت جو سدا، خاصو تنهين وٽ خمار هو
مرد سو منصور وانگر، عشق جو اوتار هو.

منجهه سخن تنهن جي، الوهيت سندو اوتار هو
جنگ جذبي جوش سٽي ۾ مثل عطار هو.

پنهنجي راءِ سان پرين، نوي ورهه نروار هو
پوءِ وصل جي موج ماڻي، زوق کان ڏخار هو.

طور ٻارهن سؤ ٻائيتالهين ۾ تيار هو
چوڏهينءَ رمضان جي، هادي پون هسوار هو.

قربدارن جي ڪٽڪ ۾، مرد منصبدار هو
در تنهين داتا جي 'بيدل'، پرت جو پينار هو.

The renowned Indian scholar Kalyan B. Advani has rendered that song in English language in a very scholarly manner, saying these words: "Bedil sings the greatness of his master, and also at the same time records the date of his (Sachal's) departure from the world." [111]

"Friends! there was a wondrous marvel of Love in Daraza,
The intoxicated Man of God, Sachal, had manifested himself there.

On him had been showered rains of Love,
Inner and out in him, there was thunder of love. Of the wine of ecstasy of Unity, he had special measure,
This man of God, like Mansoor, was an incarnation of Love.
In his words, there was resplendence of Divinity, In spiritual fervor, emotion; ardor and intoxication he was like Attar.
Of his own will, he manifested himself for ninety years,
Then floating on the crest of the union, he became the ocean of Divinity.
He was ready for heaven in 1242 A. H. (1827 A. D.),
On the fourteen of Ramadhan, the Master was on the wings of ascension,
At the door of that Beneficent One, 'Bedil' was a beggar of the alms of Love."

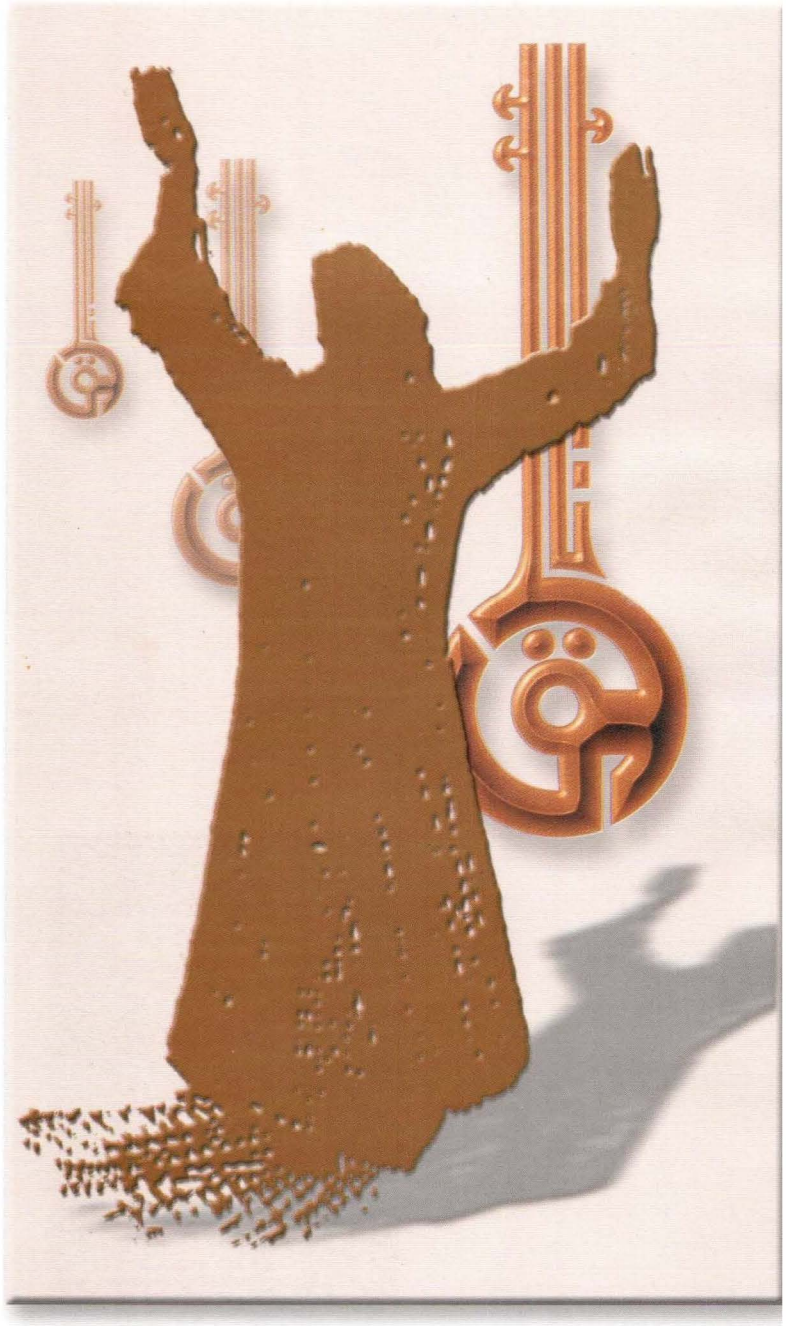
After Bedil's own statement it will be an irrational approach that by whom he obtained the final initiation!

To sum up, there is a very long series of Sachal's disciples like Muhammad Yaqub Faruqi of Shah Daraza village in District Khairpur Mir's, Syed Khair Shah of Ratodero in District Larkana, Jano Fakir of District Shikarpur, Muhammad Siddiq of Fati, District Larkana, Haji Usman Chaqi of Larkana City, etc. It would definitely take more than a person's lifetime to trace out the lives of the great souls. I have just tried to throw a dim light on few of them.

The Holy Grave of Hazrat Sachal Sarmast

Architectural beauty of the Holy Shrine

Sachal's Works



The shadow of a mystic dancing in ecstasy

There is complete agreement among the majority of the scholars that Sachal holds distinguished place among his contemporary mystic poets. Generally, men of letters composed or created literary treasures in their mother tongue. Sachal, however, adopted and created literature in different classical languages and on a vast scale, a gift that was greatly admired by great literary figures. Here we briefly analyze all his works, to give some specific ideas on it.

His Sindhi Poetry

He invented many a new form in Sindhi poetry, of which Kafee, Doheero, Jhoolino are well recognized, and he was pioneer of Sindhi Ghazal. These forms were not only accepted by all Sindhi poets, but also followed by them. It was due to his new techniques and experiments, that Sindhi poetry and the art of singing reached their peak.

The eminent scholar and senior educationist Ghulam Ali Allana has said:

"The Sufi, of Sindh like Inayat, Karim, Latif, Sami and Sachal, have remained not only the great sociologists, anthropologists, theologian, moralists, historians and geographer, but also the great spiritualist and interpreter of their own time." [112]

Prof. Dr. Ayaz Hussain Qadri says:

"While going through Sachal's poetic treatise, one truly feels that this saintly soul has enriched the poetry with many colors. No doubt he was capable enough to write in several languages." [113]

The renowned scholar and educationist Prof. Dr. Qazi Khadim says:

"With which sincerity and earnestness Sachal has promoted the philosophy of his predecessor poets, it has greatly heightened him among his contemporaries." [114]

The eminent scholar Dr. Dyal Asha of India says:

"Shah Latif of Bhit has deeply dived into the esoteric ocean, while Sachal Sarmast has flown highest in the sky of eternity and has made clearer the process of the Flight to others through his ever living poetry." [115]

Karim Bakhsh Khalid says:

"His Sindhi poetry is extensive and has its own style. Sachal perfected much of the old style poetry, prevalent before his time. He was the first to introduce Kafi, Ghazal and Marsia in Sindhi poetry, all of whom are unrivalled."[116]

The eminent scholar Qazi Ali Akbar Darazi says:

"He is the greatest Sindhi poet due to his fine, interesting and new techniques. His Sindhi poetry is appreciated to a great extent because of the emotion and

the new approach it embodies. The similes, metaphors, and allegories used by this master of Sindhi poetry make him an ever shining jewel of Sindhi literature." [117]

The renowned scholar Dr. Tanveer Abbasi says:

"He has invented many new forms in Sindhi poetry, as well as making an equal contribution to the styles of singing in Sindhi music. His media were diverse-Sindhi, Siraiki, Urdu, and Persian. He was a versatile genuis." [118]

His main Sindhi works include Sindhi Risalo, Murgh Nama, Wahdat Nama, and Jhul-no. The names of some of the scholars who compiled his Sindhi work in the form of Risalo (the collection of his poetry) were Mirza Ali Quali Beg, Agha Sufi, Nimano Fakir, Usman Ali Ansari, Rasheed Ahmed Lashari, Kalyan Advani, and Qazi Ali Gohar.

Though many of his poems are still unpublished and unapproachable due to lack of funds, interest and human sense of possession, yet a huge number of his Sindhi poetry is still sung and listened to throughout the world with a great fervor, wherever a single Sindhi or a Sufi aspirant is found. His present Sindhi poems amount more than three thousand, but most of them are unprinted.

His Siraiki Works

His Siraiki poetry rates as one of his outstanding and beautiful works. It is enriched with a combination of a special sweetness, vigor and humility.

Sachal's Siraiki poetry beginning with 'Doa', the prayer in the Court of God and is followed by 'Nat', the praise of Holy Prophet Muhammad (peace be upon him).

Prof. Dr. Christopher Shackl of University of London, says:

"There is, indeed probably no Siraiki poet who has rivaled the direct force of such a doheera as this, and we need feel no surprise that Khwaja Farid himself is known to have been a close admirer and sometimes even an imitator, of Sachal Sarmast." [119]

Dr. Nawaz Ali Shouk says:

"In Siraiki poetry Sachal is unequaled. He has complete mastery over Siraiki language and there is no excess to say that he has raised it to the highest value and standard. Number of his Siraiki works are still unsurpassed." [120]

Sachal's Siraiki works generally consist of three types of poetry.

1. The longest form of the verse, Se-Harfi, contains thirty verses or stanza, headed by a letter of the Arabic alphabet. Though this type cannot be considered as a main work, it still comprises an important part of it.
2. Doheera, a form of verse of four lines, is a local favorite. It is usually sung either before starting or in the middle of any mystical song. It embodies both divine love and human humbleness. No Siraiki poet

has used this form to greater effect than Sachal. He has made the finest use of it for developing the divine images on the extent that it has doubtlessly surpassed the conventional types of poetry.

3. Kafi is a popular form of local poetry. It is a set of rhyming verses headed by a refrain that is repeated after each verse and lends itself of linked doheera verses. It is commonly sung and admired in the mystical gatherings.

In his Siraiki works Sachal has described the story of an aspirant and God especially in the form of the popular romance story, Hir and Ranjha, in a set of linked doheera verses.

Moulvi Muhammad Sadiq of Ranipur says:

"No poet had ever composed so much natural Siraiki poetry before Sachal, who composed more than four hundred and seventy Kafis, two hundred doheeras and eight hundred Se-Harfis, many figures, whose mother tongue is Siraiki, are astonished by the majestic formation, clarity, and rhetoric of his Siraiki poetry." [121]

Prof. Dr. Abdul Karim Sandhilo said:

"Among the long list of Siraiki poets, the place of Sachal is exclusively high." [122]

A vast number of his Siraiki work is also available in published form.

His Urdu Works

Being Sindhi speaking Sachal is supposed to be the first Urdu poet in the province of Sindh to compose Ghazal and other forms of poetry. His printed and available collection includes fifty poems. They comprise the doctrine of self-realization and The Divine Love.

Karim Bakhsh Khalid says:

"By reading Sachal's Urdu poetry, one could hardly believe that it is the poetry of a Sindh- born poet." 123

The eminent scholar Qazi Ali Akbar Darazi says:

"Though Urdu language was not common in Sindh, in those days, however this greatest poet has composed verses in Urdu. His Urdu Ghazals show that he had full command over the Urdu language of those days." 124

His Urdu is old in style and the pattern is the same as that of Wali (1688-1744 A. D.), one of the earliest Urdu poets in India. He himself was a Sufi and a disciple of the great Sufi, Shah Sadullah Gulshan. But there was some distinction between Sachal and Wali. The former never worked under such a teacher who would teach him poetic devices, while the latter did. Wali celebrates physical love, while Sachal sings and enjoys only Divine Love. The former was a solitary contemplative, while the latter was a wandering Sufi. So Sachal's poetry is not influenced, but the pattern and technique are the same due to the

prevalent language. His Urdu works were put into a systematic bookish form by Moulvi Muhammad Sadiq Ranipuri and Qazi Ali Akbar Darazi. But this material needs to be searched'out and reprinted, as the Urdu speaking people can also acquire the knowledge of his unique mystical knowledge.

His Persian Works

Sachal created various mystical literary works in Persian poetry and prose. Anyone wishing to know the wonderful Sufi teachings and true purpose of his life, must go through his Persian works described as follows:

Diwan-i-Ashkar

It is his greatest mystical Persian work. It was printed thrice. It was first published by the State Ruler Sir Mir Ali Murad Khan Talpur, one of his devotees. But it, amazingly, does not bear the printing/publication date. The period is supposed to be the early nineteenth century. This was printed by Minshi Bashan Lal Press Lucknow. Second time by Agha Sufi and Diwan Walibdas of Shikarpur from Lahore press. Third time by K. D. Lala (It was actually printed by M. D. Lala, but due to the government service regulation, he put his brother's name), a disciple of Khan-i-qah through Nawa-i-waqat Press Lahore and fourth time, with Sindhi translation, by Qazi Ali Akbar Darazi, through

Auqaf Department, from Mehran Publishers Karachi. This book contains the Divine mysteries and the praise of the master.

Qazi Ali Akbar Darazi says:

"Among the Persian poetic works, Diwan-i-Ashkar has acquired such a fame that very few works of other poets have acquired. This book is, evidently, mystical, though not too mystical for an average intelligent man with little introspection. This book will open the eyes of people to the high vision and acquisition." [125]

It is the Diwan-i-Ashkar in which the real Sachal, a poet intoxicated by Divine Love, and seeker of Eternal Truth appears brilliantiy before us. It consists of about three hundred thirteen poems and a number of other miscellaneous poetic pieces. Though some of its poems are still missing and even they vary in number and form in different printings, yet the research is still being undertaken in this connection.

He adopted the name be plume 'Ashkar' (the revealer) and 'Khudai' (the Godly being) in his Persian works. His Persian works are very thoughtful both in image and form, and are in well-preserved volumes.

His Masnavi Namas

The word 'Masnavi' literally means couplet paired or double rhyming while the word 'Nama' means a book, a

letter, a treatise, etc. In the poetic sense it is the longest form of a poem in any language.

A 'Masnavi' has some similarity to the heroic verse in the English rhyme scheme. This form is used especially by famous Sufi masters such as Rumi and Jami. The total number of Sachal's 'Masnavis' is eight. We have done our best to analyze them all briefly as follows:

Masnavi Ishq Nama (the Song of Love)

It must be taken into account that all 'Masnavis' are composed in fine Persian, which is not the poet's mother tongue. Persian in those days, was both the official and literary language of the country, and was therefore learnt with great interest for professional and cultural purposes.

The Song of Love is a poem, consisting of a hundred and fifty-two couplets. In them Sachal writes about the purpose of the creation of man, the human being as God's manifestation, the praise of the Holy One and the difference between love and intellect. It is a unique combination of literature and the divinity of man.

Masnavi Dard Nama (the Story of Pain)

The main philosophy of this poem of eighty-six couplets was founded on the fact that if there is no pain, there is no gain either. The main message of the poem is that pain is in fact a symbol of fortune for the aspirant. It

is a way of attaining one's goal. Without pain a man is useless. It is a the master who enriches one's life with love, throughout his pain. It is only through pain that the mysteries of the universe are revealed.

Prayer and remembrance should be offered in a state of complete abandonment of one's individuality so that one can be fully absorbed in Him; without this abandonment all worship is meaningless. If one experiences pangs of love, he will see Him everywhere, even in himself.

Masnavi Gudaz Nama (the Song of Melting)

This is a poem of two hundred and eight couplets . In which Sachal has adopted the pen name of Khudai, the godly or divine being. He has revealed the principles of secret life through questions and answers between master and seeker, shedding light on man's relationship with God and the universe. He says that sacred knowledge has been revealed to him by the Master and now he wishes to share it with others. The substance of the knowledge is that God is everywhere and in everyone. When ice melts, it becomes water and returns to its original state. In the case of separation from water, a bubble is created, but when it bursts, it becomes water again. If salt is mixed with water, it losses its identity. As borax makes silver melt, so pure Divine Love melts the body of a seeker. In the same way a true aspirant must attain freedom from

the bondage of 'I', be dipped in the eternal ocean of 'Unity' and return to him or her original state. Man is nothing, even this universe is nothing, only His Manifestation exists. The Holy Prophet (peace be upon him) was himself God's incarnation, but to the ordinary eye he was His servant.

Masnavi Tar Nama (the Song of String)

This Persian poem consist of a hundred and forty-six couplets. Sachal describes how he has yet again been ordered to reveal the divine mysteries to the seekers. Once he heard such a melodious sound from a string which was being played by a man intoxicated by God, that he himself also lost consciousness and fell into a state of intoxication.

Then he asked the string several questions: to whom did the main theme belong? How did it get such pangs? He then takes the human body as a musical instrument and the soul as the string which unveils hidden treasures, and after unveiling the mysteries, practice and calmness are attained.

Masnavi Rehbar Nama (the Song of Guidance)

The poem of five hundred and twenty-two couplets contains marvelous spiritual guidance. He wonders at himself, and what he is. He says that reading of this book will remove all the sense of duality.

Pride creates duality between man and God, and must be abandoned. After being freed from them, one shines through like the full moon. The pangs are an essential element on the path of love. Relieve yourself from the fabricated life, and adopt the true love of the eternal world.

O drop! lose yourself in the ocean, and rid yourself of the fear of your short life. Become the ocean yourself! The best conversation or preaching is that which is based upon complete and unshakable reliance. Without love, it is fruitless to possess a heart. Invoke His Name and contemplate on your master's face, and your true devotion to the Name will make you perfect, because there is nothing greater than that.

Masnavi Wahdat Nama (the Song of Unity)

This poem of sixty-four couplets describes the Divine Unity. Sachal directs a seeker that spiritually putting himself down unto God would not be a normal act of extinction. It would bring about a state of permanence, because God is permanent and separation form Him highlights the shortness of one's life. But this state of permanence can be achieved only when one drinks the purest wine of Unity with the hand of his master, and reaches the eternal station of awareness of nothingness except God.

He says that he has trodden the path and now possesses countless mysteries, as well as indescribable pleasure of the heart. The human being is part of the Supreme Being. Several objects are created out of clay, but basically it is only clay. In the same way, the whole universe or lives are His manifestations, but basically He is the only One.

At the end of this poem, he humbly prays to the Beloved that as there is no flee from Him, he may be therefore pardoned and placed under His affectionate attributes.

Masnavi Waslat Nama (the Song of Union)

The poem of nine hundred five couplets beginning with the praise of the Almighty Allah, also contains the praise of the Holy Prophet Muhammad (peace be upon him) and his companions and the other messengers, saints of God etc. The importance and impact of the Holy Koran is also described therein. He also discloses that if one would read this song, he will definitely reach his destination. The human being is the product of benediction and love. The one who loses his outer identity for His sake, he becomes ever alive. He has also described the lives of great souls in a very interesting way. The poem is really worth reading one for a true divine believer. Here Sachal shows his full mastery by combining the knowledge of both worlds.

Masnavi Raz Nama (the Song of Mystery)

The longest of all Masnavis containing '921' couplets, revealing the mysteries about the secret life and light. He says that the book is quite beyond the ordinary approach. It can be understood by a man with enlightened heart.

The entire masnavi is enriched with the deep and mysterious instructions. It is too complicated to comment on Raz Nama. Sachal says that whosoever will read it, he will immediately be dipped unto the esoteric ocean of eternal unity. While going through this Masnavi, we perceive that it was written when Sachal was in the rare state of complete ecstasy and intoxication.

Gazal Behr-i-Taveel (the Song of Deep Melody)

The poem of '252 couplets', in which a great tribute has been paid to the Holy Prophet (peace be upon him), his companions and his holy descendants, their opponent has been literally condemned. It has also been advised that one must pay respect to all the castes, cultures and creeds. Though due to its tough language, this work has been controversial among the majority of scholars, yet the presence of a number of eightieth century manuscripts in the library of *Khan-i-qah* has cleared the doubts about its authenticity.

Diwan-i-Khudai (the poetry of Godly Being)

The work consists of nine poems only. Each bears five to thirteen stanzas. The self-knowledge is the main theme of the book. In this work Sachal again has adopted the pen name of Khudai.

Nukta-i-Tasawuf (the mystic teachings)

Besides poems, there is also a book of Sachal in prose in booklet form. In this work various historical examples in mysticism have been narrated and a particular way of secret invocation has been imparted. To sum up, though it is very short one, yet it is of great importance in all his works.

A huge part of his poetry was destroyed by himself, saying that the common man might misconstrue it. Although a vast number of his work is missing or unprinted, there is agreement among the majority of literary figures, Sufis and Sufi singers, that his work is a fine piece of literature and language.

Professor Doctor Annemarie Schimmel has, at some level, winded up the issue in the following words:

"By his love songs, which unveil the secrets of love and union, of separation, of suffering, Sachal immediately captures the heart of the listener." [126]

SUMMARY OF THE THESIS

We are living in the most challenging epoch of the human history, where the disarrangement and mess rein throughout the world due to the lack of comprise and concurrence among the variant cultures. It appears as though the modern man does not desire to be associated with the Divine. As thought over by the usage of religion to generate rather than lessen respective state of quarrelsome, we can only but welcome the contribution of the Sufis.

Their living characters and qualities truly enlighten our dark hearts and ultimately they lead us to the path of eternal union, the final goal of life or its achievement. The eternal power has created the man with some objective and as there is nothing in the whole universe without some purpose, being the chief creation, man has been endowed with the most precious gift of 'Love', without which the divine light or human life is incomplete. The most of the people do not bother to know the peace and perfection which love gives. For them it is not love that matters, but the life. Sufis are those wonderful folks, to whom, it is not the life that matters but the love. The true love does neither lie behind nor ahead of us, but within all of us. And if in the light of great mystics and mysticism we realize that love, then we never perish, we become eternal.

The renowned scholar and sage T. L. Vaswani has very rightly said:

"The money, honors, beauty fade away,

The life you live in love, will never decay."

Today's climate of hatred and frustration, communal disharmony and social discord very badly demands that we must study anew Shah, Sachal and Sami. Their words are like aphorisms of conduct, whose real virtue may be visioned when they are put into the practical and daily life. They are like serene seeds, but precious to only those who desire to sow and cultivate them. The words of the Sufis are full of wisdom and divinity. A heart full of true love and humility becomes capable to understand and embark upon them. The words of pure worldly ones arise out of mind, yet the words of the mystics are charged with the true longing which reside in a secret human corner that is named inner heart. Because they behold man and the universe with eyes of God.

God himself testifies the truth in a Hadith Qudsi in following words:

"My slave, by performing acts of piety continually, approaches Me until I love him. When I love him, I become the ear by which he hears, the eye by which he sees, the tongue by which he speaks, the hand by which he grasps, and the foot by which he walks."

The Holy Prophet Muhammad (peace be upon him) develops:

"Whoever sees me has seen God."

A variety of uncertainties exists not only in the minds of common masses, but also of the intellectuals about Sufis and Sufism. On one side the majority of current religionists assume that the Sufis are those people who have gone astray from the divine path and on the other side there is also a majority of writers who perceive that Sufis are 'Lâkufi', which according to them means a person without any religious or spiritual doctrine'. Firstly the Sufis never revolted against any faith or philosophy and accommodated everyone irrespective of caste, creed and culture. Secondly the saying of 'Sufi Lâkufi', has been wrongly used since very long time. Actually the word 'La', is Arabic in origin, means no or not and Kufhi means the inhabitants of the city of al-Kufha situated on the west bank of the river Euphrates, about four days headway from Baghdad in Iraq, who hypocritically invited 'Hadrat Imam Hussain' and caused his unbearable martyrdom. That clearly implies that Sufis are quite clear in conception and they always stand for truth, and they have never played the hypocritical role in the history and in more plain words, they are not like the people of Kufha, whose appearance and virtue were totally opposite to each other. Their intention and actions are alike. They never preach what they themselves do not practice. They never go

against any religion. On the contrary, they have picked up good teachings from all sects and systems. They have only protested against the self based and introduced ideology in all the setups and worked for the betterment of a common man, which is historically proved, was hugely suspected and denied by the orthodoxy and feudalism. There is also a great tragic aspect of Sufism that when any system failed, it immediately labeled itself of Sufism. The state became more serious, when among the Sufis, a number of pseudo sufis developed, who had very important role in further crack down of real Sufistic doctrine. The gravity of such factors caused numerous uncertainties in it.

If we sincerely look into the majority of research or investigations, we will amazingly find the fact that either it was undertaken by devotees, who literally exceeded the limits of belief and resulted in nothing but the degradation of their own dogma, or by those who had only read Sufism but never sat in the company of the real mystics.

The word 'Research' literally means: inquiry, examination, investigation, fact-finding, exploration, probe, analysis, scrutiny, inspection, search, truth seeking, inquest, inquisition, quest, delving and find. In actuality it does not spell to collect already introduced information and give them a bookish shape. It stands for "A careful and studious search for discovery and refinement of knowledge of a particular field. And with this aim the

present research venture was taken out and it was a really life consuming job especially when one is meant for it.

The aim of the project was never to throw light on some particular group of the Sufis, as it appears to be. It was just an effort to make out the Sufistic doctrine in the light of the lives of some great souls and their way of teaching and practicing.

Why it was titled as 'Study of Mysticism In Darazi School of Sufi Thought'? Simple and short answer may be that as it was basically aimed at discovering the mystical tenet, but not some selected mystics, so Darazi Mystics were selected on the solid ground that they borrowed spiritual creams from everywhere i.e. Hindu, Christian, Muslims etc. Who are even buried there. The Shiites and Suni recitations are inscribed on various corners. Nobody has ever seen such noble example of human equality and love anywhere else.

Indo-Pak Subcontinent in general and Sindh in particular is the land of the mystic poets, who were the great humanitarian as well. Each of them was also a lover of poetry, music, song and natural beauty. Of the innumerable poets who have sung of the praise divine, Shah, Sachal and Sami are always outstanding and eminent. The ancient mystics of Sindh boiled the vessel of wisdom, while Sachal not only uncovered it but also distributed it contents generously among the seekers and brought them to an intense awareness of God even when

occupied in worldly issues. There is not a single scholar of past or present, who hesitated to pay his homage to this great mystic of Shah Darazi School. Whatever other mystics said in symbols, Sachal expressed in simple and plain words. He was always straightforward and unreserved in his wordings. There is also a wrong impression among the masses that, unlike other martyr mystics, Sachal escaped the gallows due to his mastership over the state rulers. Firstly no Mir of Khairpur State was much keen on Sufism. Though they always maintained a great respect and protocol for all Darazi Masters due to their piety and humanity, yet we do not find any major historical event when Mir tried to save him from death penalty for proclaiming that "I Am The Truth Himself". He was a strong believer of the Divine Unity and said that he himself never claimed that he was 'The Truth', he was directed to say so. That clearly indicated that he reached to such a highest level that he was permitted to expose the height of communion between man and his Creator.

Unlike all the Sufis of Sindh whose poetic compositions revolve around local and folk themes, Sachal has sung of almost all major mystics, main prophets, renowned philosophers, emperors of fame, the kings of repute, the sacred Scriptures, the international cities, world centers of learning, beside popular folk tales. That may be the foremost reason that the majority of the scholars has awarded him with the title of the crown of mystic poets and philosophers.

The love has always remained the inner satisfying need of a human being and especially in today's materialistic age no one can inwardly live without it. Now it is the era of communal, religious, economical and political disorder and discord. To bring back the freshness of the human hearts and fill them with love, we earnestly need the mystical concept of human brotherhood and the divine love. The professional preachers and social reformers have entirely failed to produce anew change in the universal society. A few selfless mystics are still there to work for the human betterment.

Today and in the future, the need of universal peace and equality is so strong that never existed before in the past. There is no better formula, to serve the purpose, than the doctrine and exercise of the mystics, whose religion is love, truth and beauty. No doubt they are for God, to God and of God.

From mystical view whatsoever exists in the universe is nothing but God. They reveal that the soul dwelt in the land of light and peace where the fountain of nectar flew. The soul, dressed like an emperor, sat on the throne of eternity in the state of rare heavenly bliss. But when it came to birth, the worldly desires and passions detained all his spiritual visions. The wheel of petty desires created the storm in his fountain of life. The power of beholding the objects in their original shape and form suddenly vanished. The light of soul became dull and dark. There is

also a great misunderstanding and misjudgment among the outsiders and even insiders that Sufi doctrine proposes to disassociate oneself from the rest of society. This baseless idea has created a lot of embarrassment. In turn it has earned a great criticism and repulsion. The majority of people, being unfamiliar to the real Sufi ideology and practice, bitterly condemn the Sufi Folk and their one sided approach has hugely demoralized the true Sufi features. There are also the groups of so called Sufis who have totally changed the original spirit of Sufism due to their own selfish motives. They have relieved themselves from inner labor and outer obligations. In fact the both kind of people have earned a huge divine disfavor. They have not only caused a big disorder among the people but also created unbalance in the international society. While the importance of even social service can be noticed from a saying of the Holy Prophet Muhammad (peace be upon him) that:

"All people belong to God's family, and God favors best those who are most useful to His family." (Traditions of the Prophet by Dr. Jawad Nurbakhsh, New York, Volume I, 1981, Page No. 76).

In actual position Sufism causes effectiveness in life for a moral society. The Sufis have always not only fulfilled their own duties but also have done great reforms for other people. Whenever there was some threat to human faith or social structure, Sufis appeared and relieved the

people from the shackles feudalism and anarchy. There are various fields, which are truly indebted to their services. It is quite difficult to encircle all fields in a single section, but a few are briefly reviewed herewith to draw the reader's attention also to the social aspect of the Sufism.

LITERATURE

The mystical contribution to the field of literature is tremendous and unequaled. They composed the volumes of poetry and prose in various dialects. Their literary works were acknowledged and appreciated around the globe. The unique characteristic was that if a divine seeker wished to be guided, he was truly enlightened, and if a common man wanted to be aware of physical matters, he was apprised with most of the aspects of life. The mystical literature is wonderfully enriched with the everlasting sweetness and joy. Their poetry and prose contain the praise of the Almighty Allah and encouragement for struggle in daily life. It is historically proved that the mystical literature is one of the major sources of relieving humanity from the misapprehension of life and blessing them the treasure of human and divine awareness. Their literary works have always played an important role in bringing different nation in close contact to each other and have created love and brotherhood among them.

MUSIC

The field of music is truly indebted to the Sufis in regard with its style and advancement. The Sufis invented various new forms and techniques in poetry, music and singing. The Sufi Samâ (The way of Sufi Singing with music) is not only one of the major sources of creating love, tolerance and unity among different races but also has the permanent peace giving and uplifting effect upon the hearts of people.

They always encouraged the people to receive knowledge even if they had to go to a very distant land and helped the poor student from their own pocket. Even in this scientific age the Sufis exist, who not only themselves educate the people but also help them in filling their exam-forms and they preach and practice:

"One must attain outer education, which will help him to reach the Divine knowledge and attain Unity."

THE GREATEST SUPPORTERS OF HUMAN RIGHTS

For the sake of human rights they stood firmly against the rulers of the times and even the death sentences could never refrain them for raising their selfless voices against inequality and injustice. Sufi Fariduddin Attar spiritually and physically opposed the Mangol soldiers. His selflessness was so great that before invasion he sent all his disciples to the safest place against their own will. The

true disciples wished to remain with their beloved master but he did not like to put his aspirants in danger for himself and loved them very much. The Saint Fezal Bin Ayaz first refused to meet caliph Haroon Rashid, the king of Baghdad but when he allowed the king in his presence advised him to be very gentle and affectionate with his subject otherwise he would be heavenly accountable for his misconduct and tyranny against the depressed nation. These words of great courage and frankness affected the king so much that he made them manifesto of his life.

The reason for merciless murders of the two great Saints of Sindh 'Makhdum Bilawal' and 'Sufi Inayat Shah' of Jhok was not only to proclaim the truth and spread the doctrine of God-Realization but also was the uncompromising struggle for human rights.

Hafiz Darazi not only did marvelous services in the field of Realization and literature but also performed countless human services. Whatever offerings he received from his disciples, he used to distribute them among helpless and suffering people. He mostly remained under the trance of Divinity, he always personally looked after the people and met them with a great modesty and love.

The social and moral aspect of his services is quite astonishing. Prof. L. H. Ajwani in his book 'History of Sindhi literature' on Page No. 118 says:

"His clarion cry was, 'All is He' and he recognized no difference of caste or religion or profession. Sachal was

one or two centuries before his time and stood for a classless society. In those days it was most unusual for a fakir or religious man like Sachal to turn away from his door a feudal lord of the countryside and refuse him an interview. But this is what Sachal did with Shams, lord of Thari, and brought him to his sense. Thus Shams afterwards became the most celebrated of his disciples, under the name of Nanik Yousuf. Not that Sachal was proud or haughty. He was the gentlest of all men. He was humble to an extraordinary degree, but any wrong made him indignant, and if he could undo the wrong he would do so. He freed a Hindu official from the captivity of the Talpurs by boldly walking in to their stronghold like a lion, challenging them in their armory and strong room. (The state official felt as if a real lion was standing in front of them) they immediately fell on his feet, all became his disciples and released the prisoner without any further delay."

He personally educated the public with the true education of Shariat and Tariqat through his practice and preaching. He was the great reformer of universe. In his days some religious leaders used to convert the non-Muslim in to Muslims. Sachal highly criticized that policy saying these words:

"The religion is one's private matter and is adopted with one's own consent and joy. As the Holy Prophet (peace be upon him) himself has never made any one like

this, without his consent but only with, so if now anyone does such thing, I strongly condemn this behavior, calling it unnatural, inhuman and un-Islamic. Moreover 'Shariat' is the foundation of the moral behavior, then how can it allow such selfish acts."

He also opposed such persons and institutions like Pundits, Babas, Priests, Sajjada Nashins, Peers, Makhdums and Moulvies, who had made the mockery and business of the religion. He urged them to pursue true essence of the religion to invoke His name and serve the humanity with one's sincere heart. He said to his contemporary religious leaders and their followers:

"This fabricated and professional spirituality is all fraud. Abandon it, and follow real doctrine of Divine love."

As the religious guides were very rich and influential so they accused him of unbeliever and made many life attempts on him, but he never cared, saying these words:

من کفر نمي گويم اين، سخن راست است
آن کس که بود کافر، زين معنی شد منکر

"I never blaspheme it is all Truth.
He himself is blasphemer, who does
not believe this Truth."

Sufi Muhammad Bakhsh Shaikh (Kojhi) established a vast range of educational institutions all over Sindh, Pakistan, called Sachal Sarmast degree colleges (still exist

and they are the great source of delivering education in arts, science and commerce). He was himself a collector. In his period many human welfare works were carried out and many positive social organizations were formed, which proved to be very beneficial for the society.

Mostly the Sufis were also well-experienced in the field of medicines. They cured the people with great love and sympathy and provided free treatment and medicines. Sufi masters and their caliphs always established and encouraged human benevolent agencies. They were only Sufis who protected religion and granted the Sacred treasures to the mankind. Even their staunch opponents were charmed by their noble characters, because they were endowed with Love, which they fully shared with the suffering and frustrated human beings.

Sufism does never encourage the renunciation of outwardly obligations, because when a man has nothing to abandon, what does he abandon. The true renunciation is hidden in one's heart that the state of a man when he has every thing, yet his soul is fully absorbed in God.

The different fields have provided different experts like doctors, engineers and scholars. Sufism being the science of soul is constantly engaged, in producing such high disciplined group of people, who are masters of divine wisdom and the single authority on soul. their basic function is to realize soul with its divine origin, and make the body more positive and useful, but as this esoteric

science is based on love, therefore it's scientist are highly, enriched with love for Him and love for His creations. They are abiding symbol of love and devotion, therefore when ever human beings are suffering, they appear to cure soul and culture. The Sufi Dargahs are very appreciateable for providing maximum opportunity to various sects or nations to sit together, mix with each other and remove the discrimination and hatred.

What is man's inner most desire? Knowingly or unknowingly every human being wishes to behold his Creator. By what process he can achieve his aim! That is the determination in life, which brings him face to face with his Beloved and through the grace of an ordained way he sees the Unseen. No doubt every individual undertakes his path according to his upbringing, his process of educationing, learning, which hugely determines his modes as he grows up and ascends in the spiritual area of the Self-Knowing. In his childhood, he sees and experiences a different picture of the Divine. In youth his curious nature raises many questions. i.e. Is there really a Creator? where does He reside? How does He look like? By whom He Himself was created? If Creator is all Truth, Justice and Right, why there is lot of tyranny, injustice and oppression all around? Why do the innocent and good natured people suffer?

Man has always asked countless such questions and yet they have mostly remained unanswered. This is not because answer differs according to the capacity of each individual, there will never ever be available a ready-made

pair of answers, applicable or acceptable to all. Each must try to discover the answer according to his own capacity and understanding.

This research has neither scholarly claim nor it is a literary treasure. It is a humble effort to restore man to God. It is a study of the divine light and human life in the light of unique Sufistic traditions.

It is a truth that God has created this beautiful world. To benefit and enjoy this beautiful world, He created man giving him the finest physical form, the title of the Chief Creation of all. Man was not only endowed with a form and title but unlike any other creation, was also blessed with an enlightened mind and it was left up to him that how would utilize his inner and outer faculties. Above all, man was given a part of the Universal Soul through which he could realize and find his Creator.

Man only started discovering his physical self and enjoyed the finest and easiest way of living just to keep his body in luxurious manner.

Out of millions, however, a few among few attempted to discover the Serenity of the Universal Soul and its unification with his Source, God, Who is very extravagant in His Shower of lasting love and bounteous blessings. He Who loves man excessively and immensely and desires him to grow more spiritually than only physically. Having reached that stage man realizes that he has obtained the nectar of real life.

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THE SELECTED GLOSSARY

Allah. The Arabic Name of One Eternal Truth "GOD."

Baqâ. Endless Existence of The Self.

Chounki. The Ceremony of Sufi singing.

Dhikr. The remembrance of God, undying memory for the favorite one.

Fana. To transform an ordinary self into the Supreme Self.

Khan-i-qah. The Mystical Convent.

Krishna. One of the eastern messenger, mystic and philosopher who lived about five thousand years from the present age.

Lâhoot. Supposed to be the last spiritual station.

Mureed. The seeker.

Murshid-u-Kâml. The Perfect Master.

Ram. Ramchander, the one of the eastern messenger who lived four hundred years ago Krishna.

Risalo. Sufistic Treatise.

Shaikh. The spiritual instructor.

Sharia. The Islamic laws, the religious regulations.

Sifât. The Divine Virtues.

Tâlib. The one who desires for nothing but God.

Tariqa. The disciplinary way of mystic seeker to attain perfection.

Zât. The Divine, The One Entity.

BIOGRAPHICAL OUTLINE OF THE AUTHOR

FARUQI SAKHI QABOOL MUHAMMAD Dr., son of Khwaja Abdul Haq, born on 19th July 1962 Shah Daraza, Sajjada Nashin of Khan-i-qah of Mystic Poet Sachal Sarmast since 2nd February 1978. The first descendant of Shahabuddin Muhammad Faruqi, the first Arab Ruler in Indo-Pak Subcontinent, Resigned as Government officer (BPS-20)

EDUCATION

- M. A. (Political Science) S.A.L.U.
- LL. B (Law College Khairpur),
- Shahadat-ul-Almia (M. A. Religion),
- Diploma in 'Contemporary Practices & Student Management' (Edinboro 'versity Pennsylvania),
- LFWLA (Cambridge)
- The Certificate of 'Academic Administration' (Cambridge)
- Obtained the Degree of Doctor of Philosophy in Sufism & Literature from Shah Abdul Latif University Khairpur.

HONORS & AWARDS

- Sports Silver Shield by Chief Minister of Sindh, 1987,
- Cultural Award by Sindh Graduates Association,

- Academic & Research Award by SAL 'versity,
- The Title of 'Divine Master', International New Delhi Conference, 1991,
- Enlisted in 'Record of Contemporary Achievement', Cambridge,1991,
- The Award by Governor of Sindh, 1995,
- The Best Researcher Award, by Sindh Education Minister, 1995,
- Certificate of Distinction U.S.A Government, 1996,
- The Shield by Governor of Sindh, 1998,
- Most Admire Man of the Decade, by U.S. Institute of Biographical Research and Promotion, 1998,
- Mehran National Award 1998,
- Sindh Governor Award 1999,
- Sindh Governor Award 2000,
- Gold Medal of Messenger of Peace by Literacy Council of India, 2000,

CONFERENCES ATTENDED & PRESIDED OVER

- Chief Guest Second Session Sachal National Seminar, 1993,
- Presided over National College Seminar ,Bombay, 1990
- Presided over Preston Manor High School Function London, 1991,
- Chief Guest at Ninth International Geeta Conference, London, 1991,

- Inauguration of International Seminar on "Comparative Study of Sufism & Vedanta", Bombay, 1992,
- The Key Speaker at symposium "Religions for Harmony", New York, 1993,
- The Main Figure at Int. Conference "Health, Science & Spirit", DHIC Columbia 'versity, 1994,
- The Key Speaker at St. Peter Church, New York, 1994,
- The Chief Guest at "Universal Harmony Award Ceremony", New York, 1994,
- Presided over a Sufi Symposium at Institute of Indian Culture, New York 1994,
- Had the honor of taking salute three National Cadet Corps & Women Guard Parades.
-

LITERARY WORKS

- Path to Perfection
- Priceless Pearls Picked from the Wondrous Waters of Wisdom
- Sufism: It's Concept & Character
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Prof. Dr. Diana Eck, Harvard University; Prof. Dr. Julius Lipner, Cambridge, 'versity; Dr. Zimmermann, McGil 'versity, Canada; Dr. N.B. Gafurova, Institute of Oriental Studies, Moscow.

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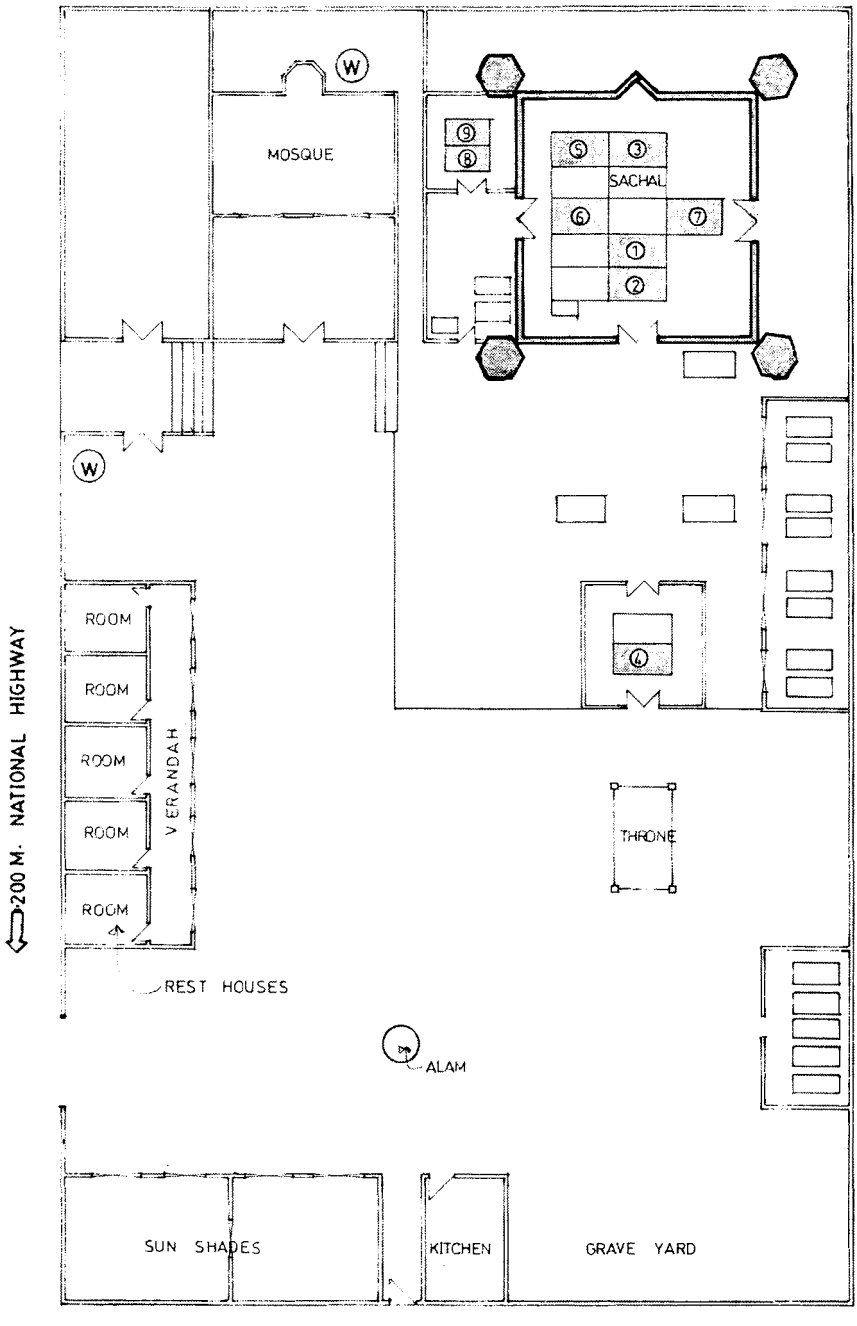
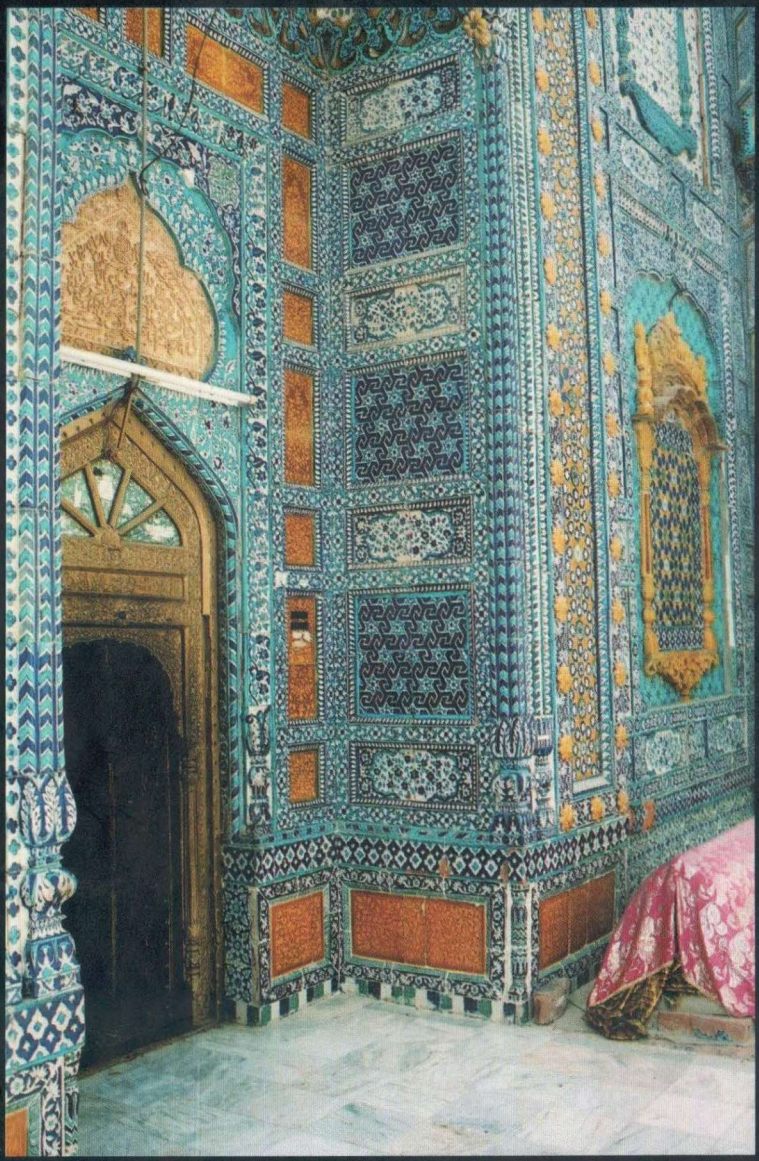
LAY OUT PLAN OF
KHAN-I-QAH SAINT POET SACHAL SARMAST





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